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Meer Mudun[1] and slew him, and totally defeated and dispersed the Nowwab's Troops.

Another account says that the above successful attack on the Camp of Nowwab Seraj-ud-dowlah, induced him in February 1757 to conclude a treaty to the greatest advantage of the English but scarcely had this contest terminated when news was received of a War having been declared between England and France and the reduction of the French power became an object of importance to the English. Nowwab Seraj-ud-dowlah informed the Council of Calcutta that if hostilities were carried into his country by the English, he would assist the French with all his power. However after a vigorous assault, Chandernagore was taken by the English and the Nowwab having shown marks of displeasure at this event it was resolved to depose him by supporting Mir Jafer Aly Khan (who had married the sister of Aliverdy Khan Seraj-ud-dowlah's predecessor). This was followed by a decisive action on the Plains of Plassey in which the Nowwab's Troops were routed in every direction and he was obliged to fly from his Capital in the disguise of a Faquir and was brought to Moorshidabad and beheaded by Meer Jafer's eldest son.[2]

Jafer Aly Khan from Letters having passed between him and Moonsh[illegible]rishna did not give battle, but formed an alliance with Col[illegible]hurn, the associate of my [illegible] of Moorshidabad and declared Jafer A[illegible]uct the intended negotiatio[illegible] of Bengal. With the sanction of Colon[illegible]n of Peac[illegible]ring the conti[illegible]rishna[3] settled the terms of the Soobadary ag[illegible] subje[illegible] with Nowwab Jafer Ali Khan, and made arrangements for conducting the affairs of the Provinces in concurrence with the Naib Soobadar Nowwab Moozufferjung and fixed an annual Nizamut allowance at 18,00,000 Rupees and the expenses of the Soobadary, &c., at 7,00,000 Rupees making in all 25 lacks of Rupees (some say 24 lacks) and returned to Calcutta with Colonel Clive, and was crowned with the highest esteem and regard of that gentleman for his faithful discharge of the important public duties intrusted to him, after which Colonel Clive proceeded to England assuring Moonshee Nobocrishna that he would return soon with the appointment[4] to a distinguished situation.

In the year 1761 Mr. Vansittart, being appointed Governor of

[1] The only faithful general of Seraj-ud-dowlah. The Hindus claim him as originally a Hindu, which is inconsistent, I believe, with the title of Mir Seraj-ud-dowlah was present at the battle and fled when he heard Mir Madan was killed.

[2] Miran, himself killed by lightning about three years later.

[3] The official accounts say that Mir Jafer employed Jagat Seth as his Agent with the English.

[4] Mr. Henry Vansittart was Governor, from July 27th, 1760, to November 1764.

Calcutta, nominated Ramchurun Roy as his Dewan and sent for Nowwab Jafer Aly Khan and Nowwab Mozufferjung from Moorshidabad to Calcutta on account of some faults that they had committed and displaced them from the Musnad and instated Nowwab Kassim Aly Khan Soobadar in their stead. Shortly after Kassim Aly Khan removed his seat from Moorshidabad to Monghyr and treacherously killed all the English gentlemen of Moorshidabad, Patna, Cassimbazar, &c, and also inhumanly destroyed almost all the nobles of Bengal, namely, Royrayu Ommed Roy, Maharajah Ramnarain,[1] Rajah Rajbullabha with his son and Jugut Sate with his brother and others, excepting Nowwab Jafer Aly Khan, Nowwab Muzufferjung and Moharaja Doollu Charan who were then in Calcutta.

Afterwards Major Adams[2] went to war against Kassim Aly Khan, accompanied with force[3] and Moonshee Nobocrishna and fought a signal battle at Oady Nullah, for four days successively (some say nine days) and defeated Kassim Aly Khan's Troops and gained victory over him pursuing him across the Nullah, he however fled to Nowwab Shaja-ud-Dowlah at Lucknow. Moonshee Nobocrishna having been employed for three days in the execution of the orders of Major Adam fell sick in consequence of the extreme fatigue and was confined in [illegible]ent on the fourth day when the plundering [illegible]bbed his Tent and attempted to cut him off, [illegible]nto the Nullah and swam it over and saved [illegible]ritish Army. Major Adams having been most arduously employ[illegible]his war, was taken dangerously ill, for which reason Moonshee Nobocrishna and Mr. Skinner were bringing him to Calcutta in a boat but this meritorious officer unfortunately died near Calcutta.

In 1765 Lord Clive being appointed Governor-General of India with unlimited powers arrived at Calcutta on the 3rd May and Mr. Vansittart embarked for Europe previously to that without seeing his Lordship, in consequence of the calamities occasioned by his nomination of Kassim Aly Khan Soobadar of Bengal. Lord Clive was pleased to employ Moonshee Nobocrishna confidentially as before and after consulting him reinstated Nowwab Jaffer Aly Khan Soobadar and Mozufferjung Naib Soobadar, after which Moonshee Nobocrishna accompanied Lord Clive as far as Allahabad (some say Delhi) and concluded a treaty with his Majesty Shah Alum, and his Highness Nowwab Shaja-ud-Dowlah to the satisfaction of his Lordship, and obtained from his Majesty on the 2nd Showal 1179 Higeree (A.D. 1765) a dignity of Munsub

1 Raja Ram Narain, Deputy Governor of Bihar.
2 *i.e.*, Major Adams.
3 2nd August, 1763.

Punjhuzaree,[1] three thousand Suwars or Horsemen Title of Rajah Bahadoor Palky Jhalerdar Toogh, Nukarah, &c., and also from his Highness valuable Khelats and other marks of honor and on the same day a Munsub of one thousand five hundred Suwar and Title of Roy were conferred on the above mentioned two eldest brothers of Rajah Nobocrishna, who then proceeded with his Lordship to Benares and Azeemabad and consecrated an Image of the Deity Shiva in the Temple of Visweswora, and effected the settlement of the Province of Benares with Moharaja Bulvant Singh and that of the Province of Behar with Moharaja Setab Roy and came back to Calcutta with his Lordship.

One day as Lord Clive was engaged in the Council Chamber in consultation on the subject of rewarding the useful services rendered by Rajah Nobocrishna Bahadoor, a Persian Letter in answer to that of Lord Clive arrived from the Soobadar of Arcat, and his Lordship desired Rajah Nobocrishna to read and explain that Letter and he, finding the contents thereof to be adverse to his interests, remained silent for a moment but was obliged to interpret it on being urged by his Lordship. The substance of it was as follows : "It is my wish also that the war with English Company being ended and a treaty concluded with them, both the Powers continue in good terms, but Rajah Nobocrishna (who manages the Company's affairs, being the son of Dewan. Ramchurn, the associate of my enemy Mouneeruddeen Khan) will obstruct the intended negotiation for which reason it is needless to make mention of Peace during the continuance of Rajah Nobocrishna."

The subject of the above Letter being explained to Lord Clive, he desired Rajah Nobocrishna to await in a room adjoining the Council Chamber for a moment who thereupon was alarmed at the probability of his dismissal, but on the contrary, his Lordship having consulted with the Council, called Rajah Nobocrishna and said thus : "Why did you not inform me so long that you were of such a noble family ? The Company have derived great benefit from your services and laborious undertakings. Not knowing the rank of your descent we could not show you the respect due to it. From this day, we appoint you Dewan to the Hon'ble Company and the title and Robe of Honor, &c., shall be conferred upon you shortly."

In the 1180 Higeree (A.D. 1766) Lord Clive was pleased to get a Furman or Mandate from his Majesty Shah Alum granting Rajah Nobocrishna Bahadoor a dignity of Munsub Shush Huzary,[2] Four thousand

[1] *Munsub Punjhuzaree*, a title bestowed with a khilat of 5,000 rupees value *Palky Jhalerdar Tope*, a fringed and covered palankeen. *Nukarah*, the right to have a kettle drum.

[2] *i.e.*, 6,000.

Suwar, and Title of Moharajah and to bestow upon him a gold Medal with a Persian Inscription, as a Testimonial to all India of the regard which Lord Clive and the Hon'ble Company had for his faithful and honest services, and a Khelat of ten Parcha [1] with Precious Garland of Pearls, Chowkurah, Jeggah, Sirpech, Murussa, &c.; and also Shield, Sword, Elephant, Horse, Jhalerdar Palky, Assa, Sotta, Bullum, Chowry, Morechul, Ghury, &c., and allowed him a Guard of Sepoys to watch his Gate and fixed to him a monthly salary of 2,000 Rupees, upon which Moharajah Nobocrishna Bahadoor thankfully represented to Lord Clive that through his Lordship's benevolence he was not under the necessity of receiving from the Hon'ble Company such a large sum per mensem but that a monthly allowance of Rupees 200 might be fixed hereditarily to preserve the character of his family; and his Lordship accordingly complied with his representation and kindly handed him to his conveyance on an Elephant and the Moharajah came home in a grand procession scattering Rupees all about him and received the sum of 200 Rupees every month from the General Treasury during his life-time, but it was stopped after his death.

In the year 1767 Lord Clive gave the charge of Government to Mr. Varelst [2] and proceeded to England and Moharaja Nobocrishna Bahadoor continued in the capacity of political Dewan to the Hon'ble Company and discharged every part of his duties to the utmost satisfaction of Mr. Varelst. At that time the old mother of the Moharaja died and he performed her Sraddha or obsequies at such an immense sum of money that no Sraddha of the kind has before or after been made by any person. On hearing this, the Members of the Council informed Mr. Varelst that Moharaja Nobocrishna having expended all his money in the celebration of his mother's funeral rites, distributed in alms many Lacs of Rupees belonging to the Hon'ble Company's Treasury in his charge. After the completion of the Sraddha when the Moharaja went to visit Mr. Varelst, he told him in jest saying: "I am informed that you lost your sense and have expended the whole of your wealth as well as several Lacs of Rupees belonging to the Company's Treasury in the

1 *i.e.*, of ten pieces. The Khilat or dress of honour was compared of different pieces and the number of the latter was graduated in accordance with the honour intended to be bestowed. *Chow Kurah*, a four cornered cap. *Jeggah*, a feather on the *Serpaith*, which is a band clasping the forehead. *Murussa*, a turban. *Assa*, a straight silver staff. *Sotta*, a shorter silver rod with a bent handle. *Bullum*, an arrow. *Chowry*, a silver rod with a horse-tail attached. *Morechul*, a silver rod with peacock feathers. *Ghury*, a kind of plate which was supposed to break when poisoned food was placed upon it. These were manufactured at Ghore, near Candahar.

2 Mr. Harry Varelst was Governor, from January 29th, 1767, to December, 1769.

performance of your mother's obsequies." Moharaja Nobocrishna, as soon as he heard the above, locked up the Treasury (then called Money Godown) and left the key on the table of Mr. Varelst, soliciting him to remove his doubts by sending for the person who accused him together with one of the Members of the Council and desiring them to examine and receive the Cash in Balance at the Treasury, upon which Mr. Varelst endeavoured to pacify the Moharaja by using expressions of politeness and wished him to depart in the temper he came, but the Moharaja said that if the Cash at the Treasury was not examined such measure would degrade his character. Mr. Varelst said to the Moharaja: "I am well acquainted with your character and conduct, there is no doubt but the Cash is in the Treasury;" notwithstanding which, the Maharaja replied saying: "As long as the Cash shall remain unexamined the imputation both on you and me shall increase." Finding the Moharaja inflexible, Mr. Varelst sent a Counsellor to the Treasury who examined the Cash account and found a surplus of 7,00,000 Rupees belonging to the Moharaja and apprized Mr. Varelst of it, who was very much ashamed, apologized and delivered back the key of the Treasury to the Moharaja, but the Moharaja declined receiving the key saying, when you were informed of the embezzlement on my part, you could disgrace me immediately by summoning and detaining me until you had examined and received the Company's Treasure, but, instead of doing so, you have kindly preserved my character. In your absence no other Governor will do me so much favour, for which reason I think it proper to resign to you all the high and important offices of the Hon'ble Company, which I have the honour to hold and not to do service any more from this day.

On the next day, Moharaja Nobocrishna Bahadoor removed all the public offices which he had in his house to Mr. Varelst, namely, Moonshee Dufter (Persian Secretary's Office), Aruz Beguy Dufter (Office of the Individual presenting all Petitions and representing such as may have been made verbally), Tuhseel Dufter of 24-Pergunnahs, Collector Office of the District of 24-Pergunnahs, Maul Adaulut of 24-Pergunnahs (Financial Court of that district), Cutchery of Jota Mala (a tribunal trying causes relative to tribe or caste), &c., and remained unemployed, devoting the remainder of his days to Religion and preparing himself for future life.

Moharaja Nobocrishna Bahadoor presented a valuable spot of ground for the erection of Saint John's Church, the present cathedral, without accepting the sum of 45,000 Rupees offered by the Council for the same and constructed a Highway known by the name of Rajah's Jangal or Dike from Behala near Calcutta to Coolpy—about 16 coss in

length—at his own expense of upwards of one Lac of Rupees conformably to the wish of Lord Clive and constructed a wide road leading to his dwelling-house, called Rajah Nobocrishna's Street, by purchasing grounds at a considerable cost and paved and repaired it at his own expense during his existence, and rendered great assistance in establishing House Tax in Calcutta and obtained a Talookdary Grant for Mowza Sootanooty, Bagbazar and Hogulcoondy in 1778 from the Hon'ble Company in exchange for Mouza Nowparah, &c., belonging to him, whereby most part of the respectable and opulent native gentlemen of Calcutta became his tenants, and made a settlement for the District of Burdwan in 1780 and preserved the sources of Government Revenue as well as the Estate of Moharajah Dheraj Tejchunder Bahadoor during his minority. He supported and assisted his numerous kindred and relations as well as respectable Cooleens or individuals of eminent descent and Pundits or learned men of Bengal of renown and encouraged all kinds of Arts and Sciences and gratified the wishes of Actors, Dancers and Singers from different parts of the World. He was the leader of fashion and model of imitation to the native community of this Metropolis and received the first reverence as well as Chaplet and Sandal before others at any Assembly he or his family was present agreeably to the Hindu custom. His house was honoured with the presence of almost all the former Nowwabs, Soobadars, Royrayns, Governor and Rajahs. He died on the 22nd November, 1797, leaving a large Estate, both real and personal, amounting to one crore of Rupees more or less, and two legal heirs or representatives, *viz.* :

1st, Baboo Gopeemohun Deb, who was third son of Moharajah Nobocrishna's eldest brother—Ramsundra Deb, and adopted by the Moharajah for his son, agreeably to the Hindu Law, and 2nd, Moharaja Rajcrishna Bahadoor, who was born some years after the adoption and died on the 19th of August, 1823. Gopeemohun Deb has only one son named Radhakant Deb (who is the Author of the Bengalee Spelling Book, and Sanscrit Dictionary, entitled Sabda Calpa Druma and a Director of the Vidyalaya or Hindu College, Member of the Calcutta School Book Society, Secretary and Member of the Calcutta School Society and Vice-President of the Agricultural Society). Maharaja Rajcrishna has left eight sons, of whom Baboo Sivacrishna Deb is the eldest.

Note by Babu Nilmani Mukerjea, dated 24th July, 1899.

"About 30 years ago, when I visited the English School at Sarisa, near Diamond Harbour as Deputy Inspector of Schools, I met some members of the Bose family of that village, and our conversation turned on one occasion upon the antecedents of Maharaja Nabakrishna Deb. I

was informed that the mother of Nabakrishna had come of the Sarisa Bose family and that young Nabakrishna used to visit his maternal uncle's house now and then.

"When Colonel Clive halted at Fulta on the Hughli, on his expedition to re-capture Calcutta from Nowab Sirajoodowla, he was put to great trouble for want of provisions. Nabakrishna was then staying with his maternal uncles at Sarisa. Having received news of Clive's difficulties, he began to collect rice, ghee, live stock, &c., and succeeded in getting a decent supply through the interest of the Bose family, who possessed great influence in that part. Young Nabakrishna had then a presentiment that he would make or mar his fortune, though his relatives were not very sanguine about the success of his adventure; they had then misgivings and endeavoured to dissuade him at first, but he was not a man to be deterred from an undertaking on which he had his heart.

"He then started for Fulta which lay about 6 miles from Sarisa presented himself before Clive who was struck by his pre-possessing appearance and resourcefulness, and accepted whatever provision he had brought with great joy. Nabakrishna followed the expedition up the river, and rendered useful service to his employer Clive by bringing provisions as far as Budge-Budge, where Manickchand, the Nowwab's Governor of the local Fort, showed some fight. Since that time, Nabakrishna who was well-versed in Persian, the lingua-Franca of India at that time, and had a smattering of English, was employed by Clive as his Munshee and rose step by step into high favour, till at last in 1765, when the Emperor of Delhi conferred the Dewani of Bengal, Behar and Orissa, on the East India Company, he played a prominent part by acting as interpreter between Clive and the Emperor, for which he was eminently fitted on account of his knowledge of Persian and English."

The Secret Words of the Cūhṛās.—*By* Rev. T. Grahame Bailey, B.D., M.A., *Wazīrābād.*

[Read 8th January, 1902.]

Like other tribes, which from the practice of generations, have become addicted to evil deeds, the Cūhṛās have a secret vocabulary which greatly facilitates the commission of crime and equally hinders its detection. In their case the special words are connected chiefly, on the one hand with thieving and house-breaking, and, on the other, with the eating of cattle which have been found dead, and consequently with the means employed to ensure a moderately good supply of such dead animals. Throughout this article the secret words will be in italics.

Without a knowledge of these words one cannot become thoroughly acquainted with the Cūhṛās or with their ways of thought and action. In order to get right to the heart of things let us accompany an expedition which has as its object the plundering of some rich man's house. Some *churm* (thief), who always keeps his eyes open has discovered a *kuḍḍh* (house), belonging to some *Rārkā* (Hindū) or *Ghir balā* Musalmān). He seeks out another *Kāḷā* (thief) from among his own people, the *Rūyge* (Cūhṛās), or he may find an obliging *Bhātū* (Sāsī) ready to help him. Having painted in glowing colours the richness of the house in *bhīmṭe* (rupees) and *bagēlē* (do.) and *harjīye* (paise) and *ṭhēlē* (a kind of ornament), he says 'calō *gul* lāiyē (let us break into the house). We shall follow these men, as on a dark moonless night they set out. Having reached the house they produce their *tombū* (iron instrument for house-breaking, an oriental jemmy) and set to work. They take the precaution of placing by their side several *chikāre* or clods of earth with which to assail any unwelcome intruder. The hole is finally made and the thief leaving outside his *kāṛkī*, stick, and *paintṛī* or *cākhal* (shoes), and telling his *litāṛā* (confidant) to keep a sharp look out, enters the house. If he finds no one inside he will venture to light a *ghasāī* (match). Suddenly a small clod of earth drops near the house-breaker; this is the *neolā* (piece of earth thrown as a warning of impending danger). He looks round in alarm and hears

the whispered words "*kajjā cāmdā* ī" (a jāṭ is looking). This interruption in his *gaimī* (thieving) he feels to be most inopportune. He feels still more ill at ease when he hears another hoarse whisper "*ṭhip jā* (hide yourself) *palwē* hōjā" (get to one side). He calls back "*kaiṇkar* kar (throw a clod of earth) *lōth* lai sū" (beat him or kill him) and emerges from the house. The *neoḍī* (theft) has not prospered. The two thieves flee by different ways to their homes, and next day discuss with great astonishment, bordering on incredulity, a report which has got abroad that a *kajjā* has been attacked by two Cūhṛā *chuṛm* (thieves) who were engaged in *lāllī* (robbery) and has almost *lug* gayā (died).

An account given me of an event which took place in a town in which I was staying will serve as an introduction to the subject of cattle poisoning and carrion eating.

"Aj ik iththē ḍāhḍī *sōhwī* tē *ṭomī Kaũsī lug* gaī. Te kisē
To-day a here very fine and fat cow died and someone
Itāṛkẽã dē koḷ *ɟōlkē nūkar* kitī bhaī *Rīã* wiccõ
to-the-Hindūs having-gone accusation made that out of the Cūhṛās
kisē jã̃ *tiārī sairī*, jã̃ *lānjī* mārī, jã̃ kisē tarã̃
someone either poison gave or poisoned-iron-point smote or in some way
nāḷ *ganḍ* dittī. Tē *Rōṛkẽã kathāyā* sī bhaī asī na inhã̃ nũ̃
killed. and the Hindu said that we neither to-them
khānjarā tilmṇ dēãgē tē na inhã̃ nũ̃ *līṛā saiṛãgē*
the carrion to eat will give and not to them the skin will give.

Each company of Cūhṛās is supposed to possess at least one *rukhm*, or cattle poisoner. It is his business to arrange for the poisoning of suitable animals. He charges six annas for a cow and eight annas for a buffalo. The poison is made up into little balls, white, and black, and green, the black and green being more potent. One tola put into the food of a cow is sufficient to cause death in 24 hours, but a buffalo requires two tolas. They say that a horse will not take food with the poison in it. For this reason they kill horses with poisoned sharp-pointed instruments, which are made in two sizes; the smaller can be concealed in the hand and is called a *lānjī*, the larger is a short stick with the poisoned iron point affixed to the end, and is called *chaggī*.

It is extremely hard to get Cūhṛās to admit any knowledge of these practices or even of the secret words. After speaking to a considerable number of the people I have come to the conclusion that a fair proportion of them are genuinely ignorant of the less common words of their vocabulary. Militating somewhat against this is the fact that they, one and all, delight in the songs sung by their giyāṇis, which contain a proportion of secret words. There is little doubt

that this Pashtō, as they call their special phraseology is better known in some places than in others, and in all cases it is extremely probable that those men are best acquainted with it who habitually give themselves up to criminal pursuits. The Sāsis call their own specially secret dialect Fārsī. It is hardly necessary to point out that in neither case is there any connection with Pashtō or Persian.

Unlike the Sāsis the Cūhṛās have no grammar of their own. They use ordinary Panjābī, inserting, when there is need for secrecy, their private words which others will not understand. If it be objected that their hidden vocabulary is too meagre to allow them much freedom in this exercise, it may be answered that the subjects in connection with which they desire secrecy are very limited, and it is wonderful how far it is possible, even with a few unknown words, to mystify the uninitiated.

Sometimes to disguise an ordinary word the letter 'm' is inserted. Thus a little boy said to me—"uh *Kūtrā Ghirbalīā* dē *skamūl pōlīā jē*," —that boy (to the) Musalmāns' school gone has." Here 'skamūl' is used for 'skūl.'

One of my informants amusingly but forcibly illustrated the unwillingness with which Cūhṛās will tell strangers anything about their argot. He confided in me only when all doors were shut, and even then the slightest sound used to make him start and look round to find out if anyone was listening or watching.

The following song, which sings the delights of carrion eating, will give some idea of the verse current among these people.

1. *Maddar* Pīr pahāṛī caṛhiā
   Khilqat māṭṭhā ṭēkdī.
2. *Sundī* Māī akkaṛ bhannē
   Culhēdē wicc lēṭdī.
3. *Giclī* Māī jhanḍ khalārē
   Dandā wallō wekhdī.

1. Lo! St.[1] Thigh has risen on high[2]
   The people bow their heads.
2. Mother Cutlet[3] twists and turns,
   I' the fireplace as she lies.
3. Mother kneejoint's grizzling[4] now,
   And looking towards the teeth.

[1] Observe the canonisation in the first couplet and the dignity accorded in the second and third.

[2] *i.e.*, has been elevated to the cooking pot.

[3] Akkaṛ bhaṇṇā means to stretch as in yawning, hence to walk stiffly and proudly. Here it refers to twisting under the action of the fire. For sundī and giclī see vocabulary.

[4] Jhanḍ khalārṇā, used of hair standing on end, here of splitting up and separation of meat.

4. Illā̃ jhurmaṭ pā liā
Kā̃ bahṇ banērē

4. Kites have formed a circle round,
Crows sit upon the roof.

5. Jaṭ jo puchdā Cūhṛiē
Ghar kī hāi tērē.

5. Asks the farmer 'Cūhṛi, say what is there in thy house?'

6. Caudhrī nikkē dī gaṇḍ bai
Waḍḍē dē phērē.

6. "The younger son's engagement, Sir,[1]
The marriage of the elder."

7. Maṭ bhaṛāsā̃ chaḍḍiā̃
Cūhṛī phĕrē cauphērē.

7. The pot sends forth a savoury steam,
The Cūhṛi bustles round.

8. Bhannī hōi saiṇḍkī
Cūhṛī bhānyiā̃[2] phērē.

8. Broken is her vessel now
She hands round[2] marriage food.

9. Pāṭī hōi taiṇgṇī
Walpaiṇ cauphērē.

9. Torn also is the Cūhṛi's skirt,
Round and round she goes.

10. Khālō mēriō kuṛmō[3]
Kōhḷi dē *bērē*.

10. "Eat away my[3] hearties all
Fragments from the breast."

11. Chailī de wicc sukdē,
Khuṛdumbē[4] *bērē*.

11. In the basket, see, are drying
Fat[4] delicious morsels."

Another pair of couplets relate a practical joke played by a Cūhṛā.

Ghuṭ ghaṭkē gaṇḍaṛ baddhā

The bundle bound I tight and fast (*i.e.*, bundle of carrion).

Ottē thabbā parāḷi dā

On top a bunch of rice stalks placed (to hide the carrion).

Kajjē dē hatth maī dē ṭōriā
Tattā tattā tārī dā.

By a farmer's hand I sent it home.
Hot and ready for soup.

"Here we have an Oriental version of "beautiful soup, so rich and green, waiting in a hot tureen." The farmer must have been a Hindū to account for the Cūhṛā's glee at getting him to carry the carrion.

[1] The Cūhṛī (female of Cūhṛā) displays a facility in saying the thing which is not.

[2] Bhānyiā̃, food given on the occasion of a marriage; the host gives it expecting to receive as much or more when he in turn is guest at a marriage feast. The delicate humour of comparing the joys of eating carrion to the rejoicings at a wedding will be appreciated.

[3] The fathers of the girl and boy to be married are 'Kuṛm' to each other. Here 'Kuṛm' (pl.) includes all the guests who have come with the 'Kuṛm.'

[4] A fat-tailed sheep is called 'dumba;' 'Khuṛdumbā' means 'full of fat,' rich like the tail of a 'dumba.'

The following refers again to a carrion feast—

Lāl lāl kandhī lāyā.	The red is thrown to the wall (red = the blood of the dead animal).
Citte-dā dēgā cāṛhīdā.	The white is placed in the pot (white = the flesh).
Ghar sāḍē thāna latthā.	In our house there's a thāna to-day (referring to the congregation of kites and crows watching the carrion).
Wagyārā nahī chuṭkārī dā.	There's no time even for labour that's forced.

There's a fifth line to this rhyme, but it has an obscene meaning.

The following vocabulary will be of some interest. The connection between the Cūhṛā words and those of Qāsāīs, Gamblers, and Sāsīs is worth noting.

VOCABULARY.

Stealing.

chikāra, clod of earth.
cāmnā, watch (used also by gamblers in general).
chāpelnā, hide.
chuṛm, thief.
gul lauṇā, break through a house (san mārṇā).
gaimī, theft (*cf.* Qasāī argot gaimbī, theft, gaimbā, thief).
kaḷā, thief.
kuḍḍh, house.
kaiṇkar karṇā, strike with a clod of earth.
kāṛkī, stick.
lāllī lauṇā, steal (? *cf.* Sāsī lāllī, night, Arabic lāil).
litāyā, confidant.
nēolā, throwing earth to warn thief.
nēōḍī, theft.
paintṛī, shoes (left outside), *cf.* Sāsī pauṇī.
thipṇā, hide oneself.
tōmbū, weapon for breaking into a house.

Poisoning.

chaggī, a short stick with poisoning iron point affixed.
dhāṛkī, knife.
ganḍ dēṇa, kill.
gōḷī, poison ball.
lānjī, a small chaggī (see above) which may be concealed in the hand.
rukhm, professional poisoner.
tiārī, poison.
ṭhīmā, poison.

Human Beings.

bhātū, Sāsī *cf.* Sāsī bhattū.
ghirbalā, Musalmān.
kajjā, Jāṭ used also for Europeans and others (a word used by Sāsīs).

kūtrā, boy (kūtrī, girl).
rāṛkā, Hindū.
tōmī, feminine of Ghirbalā.
rūyggā, *rĕōṇā* and *rī*, all Cūhṛā.

Animals.

ardlī, buffalo.
bad, pig (used also by other Panjābīs).
cailī, little goat, kid.
kaũsī, cow.
khanjalā, buffalo.
kurmā, horse.
kōrtā, *khutṛingā*, } donkey.
rēwal, dog.

Food eating, etc.

ḍhīmā, guṛ (Sãsī ḍhūlā).
guls, lassi.
hundak, food.
kūndṇā, eat.
miṭkā, guṛ.
nibal, ghī.
nirkā, water.
pakhsat, food, roṭi.
tilmṇā, eat.

Carrion, etc.

anjāla, heart.
āndrā, entrails.
batlī, fat remains.
bukkā, part of the side.
cauṛa, thigh.
cūl, lower half upper fore leg.
ḍīṭhā, carrion.
ghērā, part of entrails.
ghanērī, upper part of side.
giclī, flesh round kneejoint.
jannū, upper half lower hind leg.
jagaṛ, carrion.
kaunā, back of neck.
kāṇā, upper half, upper hind leg.
kangī, part of lumbar vertebrae.
khānjarā, carrion.
khuraṛā, flesh on front part of lower half of leg.
kōhlī, breast.
lipṛā skin, clŏth (in Qasāī's argot lipṛī = skin).
lukṛā, the part along the spine.
maddar, thigh.
morā, pieces of breast.
minj, fat.
miny, brain.
muṛkan, part of shoulder.
nĕōrī, fat.
paṭrī, lumber vertebrae.
pōtā, round about anus.
phar, shoulder.
paṭṭhā, small of back.
rukṛā, part of side.
sundī, an oblong narrow slice of meat.
surkayg, lower half of lower leg.
ṭikiyā, upper half, upper fore leg.
totīā, upper half, lower fore leg.
gōlū, lower half, upper hind leg.
tarī, soup (connected with Urdū tar, wet).
lās, soup.

General.

almnī = kind of cow = sickness.
ābrṇa, come, arrive (*cf.* Sãsī asrṇā, Qasāī aparṇā, Panj. apaṛṇā.
buṛkṇā, huqqa (used also by Sãsī).
beī kūl, keep quiet ('shut up,' used also by Sãsīs. See kūlṇa).
bagēlā, money, rupee (*cf.* Sãsī bagēlī = eight anna bit).
bhīmṭā, rupee (used by gamblers in general).

ḍhāṇḍā, evil, worthless, bad.
ghasāī, lucifer match.
harǰīyā, paisa, pice.
kathāṇā, say. It is noteworthy that the Panjābī words gal, katth, bāt (all meaning 'word' 'matter') have a verb formed from each of them. But while bataṇā is used in Panjabī proper, kathāṇā is used among by Cūḥṛās, and galāṇā is found among hill people in the direction of Camba.
kūlṇā, do (used also by Sāsīs).
kērmṇā, kill.
kauṛūā, huqqa.
kōkā, intrigue.
ōthṇā, beat, kill (Sāsī lōhṇā, Kashmīrī lāyun, *cf.* Urdū laganā, Panjābī lauṇā).
lugṇā, die (used by Sāsīs).
nēpaṛnā, seize (Panj. napaṛnā, napṇā).
nūkarṇā accuse.
nūkar, accusation.
pōlṇā, come, go.
palwā, side (*cf.* Urdū pahlū).
pachikkā, bad, ugly.
sairṇā, give.
sōhwā, fine, fat.
ṫōmā, fine fat.
ṫhēlā, ornament worn round neck.
ṫēlṇā, give.
ṫēlnī, turban.

Three Documents relating to the History of Ladakh: Tibetan Text, Translation and Notes.—By the late Dr. KARL MARX, *Moravian Missionary at Leh, Ladak.*

[Read 4th December, 1901.]

Introductory remark by the Rev. Professor Gustaf Dalman, D.D., Ph.D., Leipzig, Germany.

Under the above title, in Vol. LX, of this Journal, pp. 97-135, and Vol. LXIII, pp. 94-107, translations and partly texts have been published from three manuscripts, once in the hands of the late Dr. Karl Marx. But the main part of the third document (called C-MS.) was still wanting. Now I am so happy to be able to put even this end of the history of Ladakh before the readers of this Journal. *Mrs. Theodora A. Francke*, of Leh, sister-in-law of Dr. Karl Marx, has completed the work by giving the translation of C-MS. from the point, where the history of Ladakh was left in the last publication. The whole of C-MS. is preceding this translation.*

English translation.—By MRS. THEODORA A. FRANCKE.

Then the Wazir on his way back left the Ladakhi boundaries. During winter the Ladakhi king and his ministers made the following bad plan: "We shall not keep to our former promise, according to which we are to send taxes, but we shall begin war (send soldiers)!"

* In Proceedings of the Asiatic Society of Bengal, No. II, February 1902, p. 30, my name is mentioned in connection with the publication of the late Dr. Marx's three Documents relating to the History of Ladakh! This is a greater honor than I deserve. Our thanks for this publication are entirely due to Dr. Marx. Even as regards the third MS. (C-MS.) published in this number of the journal, the preparation of the Tibetan text is his own. The language of C-MS. is not exactly that described in my Ladakhi grammar, ante, Vol. LXX, part I, Extra Vol. 1901. The language of my grammar is that of daily life whilst that of C-MS. is the style of modern Ladakhi letter-writing, which leans more or less towards the classical language. Because a summary of the first part of C-MS. has already been given in Vol. LXIII, mostly on pages 106 and 107, the accompanying translation gives only the second part of C.-MS.

A. H. Francke.

P257902 H5220.

Next year the Wazir quite suddenly, coming through *Balldar* arrived in *Zangskar*. Then he went through *Kharnag* and *Shang* with his soldiers and arrived at *Leh* before anybody knew of it.

The (old) king's son, the king *Chogsprul*, went through *Drangtse* and *Wamle* to *Spiti*; one or two months later *Chogsprul* died there.

Chogsprul's first wife's son was *Jigsmed-choskyi-senge-migyurkunga-nambar-gyalwai-Lha.*

The second wife's son, who is now living at *Mashro*, was *Stan-shrung-yurgyal.*

Then the Wazir sent the (old) king *Dondrub-Namgyal* out of the castle, took all the treasures and riches and ordered the *Leh* minister *Ngorub-Standzin* to be proclaimed king. He also built the old *kila* (fort) at *Skara* near *Leh* and made the *Tanadhar Magna* and *Janda-Sing* captains. There he left altogether 250 men.

Ngorub-Standzin the *Raja* had to issue all orders and to send the taxes, amounting to 18,000 Rupees, without fail to the *Maharaja.* The Wazir himself and the other soldiers took the father-king, *Bangkhapa* and other noblemen, about 20–30, along with them to fight against *Baltistan.*

After having fought against the *Baltis* he (the Wazir) took all *Baltistan* and returned home. He sent the father-king back to *Leh* together with the *Ladakhi* noblemen.

The noble father-king was seized by small-pox in *Baltistan* and half-way back he died. His body was burned (given to the fire) at *Stock.*

Then the *Raja Ngorub-Standzin* reigned for three to four years. He sent the taxes to *Jammu*; but as he did not agree with *Magna*, the *Tanadhar*, the latter wrote, calumniating him, to the Wazir.

Therefore after four years the Wazir came again to *Leh* with his soldiers; he sent the *Raja* out of the castle and said, that the taxes had not been paid satisfactorily, and that he would punish him severely. "Now I am going to make war with *Tibet*, and you will have to go with me!" But when the *Raja* replied: "I would rather die than go!" The Wazir became very angry and imprisoned the *Raja* in the fort.

Noble young *Sodnam*, *Sgolam Khan* of *Chushod*, the minister of *Basgo* and many other *Ladakhi* noblemen he took along with him up to *Ngari-sgorsum* to the war.

He (the Wazir) made the *Tanadhar Miya* responsible for the Government (all the orders) of *Ladakh* and *Meta Basti Ram* was sent to fight against *Rutog* with five hundred soldiers. *Basti Ram* fought against *Rutog* and took it.

The Wazir went off with seven thousand men through *Gar.* He

fought and gradually got as far as *Purangs*. At a place called *Purangs-toyo* the Wazir threw up trenches. At the same time the Tibetans also arrived at *Purangs*. In the castle of *Purangs* called *Dagla* there were about one hundred and fifty *Dogras*. Against those the Tibetans fought and killed several; some had to flee, and when the Tibetans attacked the castle, they took it.

Then the Wazir fought several times during a month and a half in a desultory way. One day, after that time, the Tibetan warriors, with their officers and all fighting men, made a desperate (not caring for death or life) attack at daybreak on the Wazir's trenches.

About noon one of the Tibetan bullets hit the Wazir's left shoulder and the Wazir fell down from his horse (on the ground). The Wazir still held a sword in his right hand. The Tibetans knowing that the Wazir had been hit (by a bullet), not minding their lives (speak of dying), attacked the Wazir's trenches. Then one of the Tibetan horsemen ran to the Wazir and meeting him, pointed his spear at (the borders of) the Wazir's heart, thrust the spear and the Wazir died.

When the sun was near setting, the Wazir's trench was destroyed. They (the Tibetans) killed as many *Dogras* as they could and took as many prisoners as possible. Many of the *Dogras* fled, firing backwards towards the Tibetans (hereto).

Then when the Tibetans had taken some men prisoners, they went back to their own camp. The next morning the Tibetans sent to *Lhasa* by a post all the details about the Wazir's death and how his head (and neck) had been cut off and so on.

On the following day, the Tibetans imprisoned all whom they had seized, among them the *Ladakhi* minister of *Basgo*, the young noble *Sodnams*, the noble *Sgolamkhan* of *Chushod*, besides 18 men and 30 *Dogra* officers and men. One hundred Tibetans accompanied them on their way towards Tibet.

The Tibetan army went as far as *Gar* with its General to try the prisoners. After one month they went back to Tibet. One officer with 300 soldiers remained at *Gar* for one year.

The *Dogras* who had fled arrived at *Leh*; so did those who were in *Rutog*, when they heard of the Wazir's death.

After one or two years the *Ladakhis* rebelled against the *Dogras*, summoning for war Lower and Upper *Ladakh*, *Nubra*, *Baltistan* and *Khapulu*. All these together sent about two thousand five hundred soldiers. They blockaded the *kila* and the *Chaon* (fort) at *Leh*. In the *kila* (fort) there was the *Tanadhar Magna*, and about 50 *Dogras*, and in the *Chaon* fort there was a *Komidhan* and about 300 *Dogra* soldiers.

The *Ladakhis* made their trenches surrounding the two forts.

For one month, they had only little fighting. Then there arrived a Tibetan, called *Pishi*, who was the head of the bowmen, together with about 100 men, to assist the *Ladakhis*. He took up his quarters in the *Leh*-castle.

After that, there arrived from Kashmir *Dewan Harichand* and the Wazir *Ratun*, together with about 7,000 men, marching towards *Ladakh*.

When people at *Leh* heard that the *Dewan* and the army had reached *Khalatse*, they all held a council and agreed on fleeing, because *Dewan Harichand* had so many soldiers, cannons, etc., with him.

The king and minister and the chief of the bowmen fled in the direction of the upper *Indus* valley, together with one hundred men. The *Ladakhi* soldiers fled to their own villages.

After two days the *Dewan* and the Wazir arrived at *Leh* with their men. They destroyed all the idols that were in the castle and monastery, not leaving even a single one.

The king, the minister and the men, accompanying them, had reached *Drangtse-lungs-Yogma*.

The day after this, more soldiers from Tibet arrived at *Lungs-yogma*, together with the minister *Ragasha* and *Zurkhang*, chief of the bowmen, accompanied by 3,000 men. When they all were assembled, they digged trenches.

The *Dewan* and the Wazir also took their men with them and going north, arrived at *Dorkhug*.

There the Tibetans heard a rumour (about their arrival). Then the chief of the bowmen, *Zurkhang*, together with one thousand soldiers, went and fought against the *Dogras* at *Dorkhug*.

During the first battle on the plateau of *Dorkhug* about 30 *Dogras* were killed, and *Zurkhang*, the head of the bowmen, returned to *Lungsyogma*; then the *Dewan* and the soldiers also went to Lungs-Yogma.

There were two hills on either side of the water. The *Dewan* and the Wazir divided their army and had their camps on these two hills. As the Tibetans had made their trenches on the plateau, there was no fighting until the Tibetans came out from behind their walls.

The *Dewan* and the Wazir with their men, working in turns, dammed up the water in the valley. As the Tibetans could not remain in the middle of the water, they were obliged to come out from their trenches and flee; so, they were conquered.

Then the *Dogras* seized all those Tibetans that were left and took them to *Leh*.

The Tibetan minister *Ragasha*, and some of the army who waited, were killed by the *Dogras*.

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The minister *Zurkhang* and the chief of the bowmen, called *Pishi*, both were also seized and taken to *Leh*.

The Tibetans and Dogras lived in peace (good order) without any war ever since; the annual trade going on as before according to the contract made (with the Dogras).

The Tibetan minister *Zurkhang* and *Pishi*, the head of the bowmen, then went back both being the leaders of the Tibetan army.

The *Dewan Harichand* re-installed all the Tibetan ministers and promised to establish again the *Ladakhi* king and queen with their court.

From *Gangsri* in Tibet there used to be given several men as servants to the *Ladakhi* king which he (the king) gave into the hands of the *Dewan Harichand* and the Wazir, and then went to his castle.

Not to a single nobleman the power, which he had possessed during the old king's reign, was left. But the *Dewan Harichand* and the Wazir said: "Only the minister *Rigdzin*, who was the servant of the late Wazir *Zorawar*, who died at *Purangs*, shall remain for ever, what he was before: the servant of the Government!" and transmitted to him all the Government work of *Ladakh*.

Then the *Dewan* and the Wazir both took the *Ladakhi* noblemen, among whom there were the *Leh* minister *Ngorub Standzin*, *Ajo Gonpo*, *Lhadagtsering-stobgyes*, along with them and returned to *Jammu*.

In *Ladakh* they left the minister *Rigdzin* and *Magna* the *Tanadhar*, together with the soldiers in the *kila* fort.

I think, it is all true, which has been said, from the first page to this.

༎ ཐ་དམག་གི་ལོ་རྒྱུས་བཞུགས་སོ ༎

ཨི་ནས་ལོ་མང་མ་འགྱངས་པར་ལྷ་ཟིར་གུ་ལོ་རི་པ་ཟོ་ར་ལྷར་དམག་མི་སྟོང་ཕྲག་ལྔ་ཙམ་ཁྲིད་ནས། ཀས་ཊ་ལྷར་ལྷ་རན་མན་འདྲེ་རྒྱུད་སུ་རུ་ལ་ཐོན། དེ་ནས་རྒྱལ་པོས་དེ་གསན་ནས་ལ་དྭགས་ཁོངས་ན་དམག་སྐུལ་བྱས་ནས། དམག་མི་དགུ་བརྒྱ་ཙམ་དང་ཏོག་པ་བཀའ་བློན་དམག་མགོ་བྱས་ཤིང་པུ་རིག་དཀར་རྩེ་

རྒྱ་དམག་ལ་བཏང་སྟེ། དེ་ནས་ཉོག་པ་བཀའ་བློན་དམག་མི་དང་བཅས་དཀར་རྩེ་རྒྱ་བསྡེབས། ཡང་ཐུ་རི་ཁྲོངས་ན་ཡང་དམག་མི་ལྟ་བརྒྱ་ཙམ་བསྡུས། །དཀར་རྩེ་ལང་མཁར་རྩེ་རྒྱ་སིང་དམོག་དང་ལ་དྭགས་པའི་དམག་མི་བཅས་ཀྱིས་ཕན་ཚུན་དམག་སྐར་བཏབ་ནས། ཉི་མ་བཅོ་བརྒྱད་ཀྱི་རིང་ལ་ཕན་ཚུན་འགྲན་ལྟབ་རིས་ལྟ་ཙམ་བཏང་སྟེ། ལ་དྭགས་པ་སྔད་ཆེ་བ་ཙ་ཚེ་བྱང་ནས་སིང་པ་མང་བ་བསད། དེའི་རིང་ལ་ལ་དྭགས་སྡོད་པ་གཡས་ལྷུམ་ར་བཅས་ཀྱི་ནས་བསྐྱལ་ནས། དཔག་མི་ལྟ་བརྒྱ་ཙམ་དང་། དམག་དཔོན་ལ་སྤྲེལ་བློན་པོ་དངོས་གྲུབ་བསྡད་འཇོན་དང་། བང་ཁ་པ་བཅས་ཉིན་མཚན་མེད་པར་ཐུ་རི་ལ་དམག་སྡོད་ལ་བཏང་ནས། ཁོང་རྣམས་ཉིན་གཅིག་གིས་ལང་མཁར་རྩེ་ལ་མ་བསྐྱེལས་ཏེ། དམག་མགོ་ཉོག་པ་བཀའ་བློན་ལ་སིང་པའི་ཏུ་བྱ་ཡོག་ནས་གྲོངས་པས། ལ་དྭགས་པའི་དམག་མི་ རྣམས་ཀྱིས་སྐད་ཅིག་ཀྱང་སྡད་ མ་ཐུབ་ པར་སོ་སོར་གར་སོང་ མེད་པར་ཤོར། །ཐུ་རི་ལ་དམག་མི་དང་ལ་དྭགས་པ་དམག་མི་བཅས་ལྟ་བརྒྱ་བྱུག་བརྒྱ་ཙམ་ཞིག་ཤོར་ནས་སང་ཉིན་ཐུ་ཐོག་ལ་ དྭགས་ཀྱི་ དམག་སྡོད་ ལ་སོང་བའི་སྤྲེལ་བློན་པོ་དངོས་གྲུབ་བསྡད་ཙར་བསྐྱེལས་ནས། སིང་དམག་མང་བ ཡོད་ཚུལ་དང་། ཉོག་པ་བཀའ་བློན་གྲོངས་ཚུལ་དང་། དམག་མི་རྣམས་གར་སོང་མེད་པར་ཤོར་ཚུལ་རྣམས་ཞིབ་པར་ཞུས། །སྤྲེལ་བློན་ པོ་དང་བང་ཁ་པ་གཉིས་ཀྱི་བསམ་པ་ལ་སིང་དམག་མང་བས་འཐབ་ན་མི་ཐུབ། ཐུ་འགྲོས་བྱས་ན་རྒྱལ་པོའི་བཀའ་བཏུན་འཁོག་པར་བསམ ཞིང་། དེ་ཉིན་ཅི་བྱེད་པར་དགོས་མ་ཤེས་པར་དེར་ཕྱས། །སིང་པ་རྣམས་ཀྱང་སྔར་སྐར་ཡོད་པའི་སྐ་གཤས་ནས་ཚུན་གོས་གང་ཡང་ཡོང་མ་ཐུབ་པར་འདུག་ནས། ཀྱིར་མོ་སྡོང་ཐུག་བཅོ་ལྔ་

གཏང་ན་འདི་ནས་ཕྱིར་ལོག་འགྲོ་ངེས་ཟེར་ནས་ཁྱབ་ཐིག་ལ་དགས་པའི་དམག་ཁྲིད་དུ་བཏང་ནས། ཞོ་ཉ་དེ་སློལ་ཆོན་པོ་དང་བང་ཁ་བ་གཉིས་ཀྱི་རྩར་བསྐྱེབས་ནས། ཀྱིར་མོ་སྟོང་ཐུག་བཅོ་ལྔ་གཏང་ན་ཕྱིར་ལོག་འགྲོ་ཆྱི་རི་སྐད་ཆ་ཚོང་མ་བཤད། །སློལ་ཆོན་པོ་དང་བང་ཁ་བ་གཉིས་ཀྱི་ཐསམ་པ་ལ་འཐབ་ན་མི་ཐུབ་པ་འདུག་དེ་བས་དཔུལ་གོངྟ་དགོས་འབྱུང་ཨང་ལས་སྨན་བ་འདུག་བསམ་སྟེ། དེ་ལྟར་ཀྱི་ཞུ་ཞོག་བང་མི་ཉ་བཞིན་དང་མཉམ་ཉིན་ལྟོས་མེད་དུ་ཐུབ། ཡང་རྒྱལ་པོ་ལ་ཞུ་ཞོག་ཐུལ་བའི་རྒྱུ་མཚན་དང་བཅས་ཁྱབ་ཐིག་ལ་པོ་ཉ་ཕྱིར་ལོག་ བཏང་སྟེ། དེ་བར་ཐན་ཆོན་འཐབ་རེས་མེད་པར་འདུག་སྟ། །སློལ་ཆོན་པོས་ཐུལ་བའི་བང་མི་དང་ཞུ་ཞོག་བཅས་སློལ་དུ་རྒྱལ་པོའི་དྲུང་དུ་ཉིན་གཅིག་ལ་བྱོན་བས། རྒྱལ་པོས་ཞུ་ཞོག་ལ་ཞིབ་པར་གཟིགས་ནས། སློལ་ཨོད་ཀྱི་སྐུ་དྲག་རྣམས་དང་གསུང་གྲོས་བྱས་དེ། ཁྱབ་ཐིག་ལ་ཁྱོད་ཀྱི་ཐུགས་ཀར་ཅི་ཡོད་ཟེར་ནས། ཁྱབ་ཐིག་ཞོ་ཉ་ཕྱིར་ལོག་ཐུབ་ཀྱི་ཐུགས་ཤད་ཀྱི་ཐག་ཆོད་ཡིན་བས། རྒྱལ་མོས་དེ་གསན་ནས་དཔུལ་གོངྟ་ཆོ་མི་ཉན་མོལ་ནས། རྒྱལ་མོ་དབང་ཆེ་སྟབས་ཀྱིས་དཔུལ་གོངྟ་དུ་མ་བཅུག་སྟེ། རྒྱལ་པོས་བང་མི་ཕྱིར་ལོག་མཉམ་སློལ་ཆོན་པོ་དང་ བང་ཁ་བ་གཉིས་ལ་ཁྲེད་རང་ ཉམས་ཀྱིས་སིངྷ་བ་དང་འཐབ་ནས། ཅོ་ཉ་ཐུང་གི་མགོ་དང་ལག་པ་འཁྲོང་དགོས། དེ་མ་འཁྲོང་ཆོ་ཁྲེད་རང་གཉིས་ཀྱི་མགོ་སྐེ་དང་གཉང་ངེས་ཀྱི་ བཀའ་ བཀྲོན་དང་བཅས་བཀའ་ལན་གནང་བས། ཉིན་གཅིག་གི་རིང་ལ་བང་མི་དང་བཀའ་ཞོག་བཅས་ཁོང་གཉིས་ཀྱི་རྩར་བྱོན་ནས། བཀའ་ཞོག་ནང་བཀའ་བཀྲོན་མ་གཏོགས་མེད་པས་བྱ་ཐབས་བྱམ་ཞིང་། ཁོང་གཉིས་པོའི་གྲོས་ནང་ན་སིངྷ་པ་དང་འཐབ་པར་མི་དུས་པ་འདུག་

བསམས་ནས། ཕྱི་འགྲོས་བྱེད་ཆུ་ཐག་བཅད་ནས། ཁྱབ་རིང་ལ་ལན་གསལ་ཙོས་ཡང་མ་བཏང་བར་དམག་མི་དང་བཅས་ཕྱིར་ལོག་ཡོངས། །ཁྱབ་རིས་ཀྱིས་ལ་དྭགས་ཀྱི་དམག་མི་རྣམས་ཕྱིར་ལོག་སོང་བ་ཆོར་ནས། ཁྱབ་ཡང་རྩེར་ཡོངས། ལ་དྭགས་ཀྱི་དམག་མི་རྣམས་ཕྱི་མ་གཉིས་རེའི་སྟོན་ལ་རྩེར་ཡོངས། །ཁྱབ་རིང་དང་དམག་མི་རྣམས་ཀྱང་ཕྱི་མ་གཉིས་རེའི་རྗེས་མ་བཅས་ཡོངས་ནས། རིམ་བས་སྐྱེལ་དུ་བསྐྱེལས། དེ་བར་ཁྱབ་རིས་ལ་འཕྲལ་མི་མཐའ་གཅིག་ཀྱང་རྒྱབ་མི་མ་བྱང་བར་སྐྱེལ་དུ་བསྐྱེལས་ཏེ། སྐྱེལ་ཀར་བཟོ་བྱག་ནང་དུ་དམག་བྲང་བཏབ་ནས་དེར་འདུགས། །དེ་ནས་རྒྱལ་པོ་ལ་བྱ་ཐབས་མེད་པར་སོང་ནས་ཁྱབ་རིས་ལ་མགོ་དགུས། ཡང་རྒྱལ་པོ་ཀར་བཟོ་ལ་ཁྱབ་རིས་ལ་ས་ལྷམ་ལ་ཞེབས། ཁྱབ་རིས་ཤིན་ཏུ་འཕྲད་ནས་རྒྱལ་པོ་ལ་གདོང་བསྲུངས་བྱས་ནས་ རྒྱལ་པོ་ལ་ས་ལྷམ་སྟོན་དུ་བྱས། དེ་ནས་ཐན་ཆུན་གཉིས་འགྲིག་ནས། ལ་དྭགས་རྒྱལ་སྲིད་དང་ཅིའོད་པ་ཐམས་ཅད་རྒྱལ་པོ་ལ་རང་བྱག་བྱས་ཤིང་། སྐྱ་ངེ་ཀྱ་ལབ་སི་རྒྱ་ལ་ལ་དྭགས་ནས་ལོ་རེ་བཞིན་འབབ་ཀྱིར་མོ་སྟོང་ཐུག་དགུ་རེ་ལོ་ཐུན་འཚག་མེད་འབུལ་རྒྱུ་བྱས་ཏེ། ཚད་དོན་བཅོན་པོ་བྱས་པས་ཁྱབ་རིས་དམག་མི་དང་བཅས་ཕྱིར་ལོག་སོང་། * །དེ་ནས་ཁྱབ་རིས་ལ་དྭགས་ཀྱི་ས་མཚམས་ནས་ཕྱིར་ལོག་སོང་ཚར་བ་དང་། དགྲན་ཐོག་ལ་དྭགས་ཀྱི་རྒྱལ་ཆྲོན་རྣམས་ཀྱིས་གློས་ངན་བྱས་ནས། སྟོན་འབབ་གཏོང་རྒྱའི་ཚད་དོན་ལ་མ་གནས་པར་འབབ་མ་བཀལ་བར་དམག་བཏང་རྒྱུ་བྱས་ནས་བཞུགས། །ཕྱི་ལོར་ཁྱབ་རིས་ཏུན་མེད་ལ་བལ་ལྡང་རྒྱུད་ནས་ཟངས་དཀར་ལ་བོང་། དེ་ནས་མཁར་ནག་དང་ཤང་རྒྱུད་ནས་དམག་མི་དང་བཅས་ཐོན་ཏེ་ཡོངས་ནས། སྐུས་ཀྱང་མ་ཆོར་བར་སྐྱེལ་དུ་བསྐྱེལས། །རྒྱལ་

པོའི་སྡས་རྒྱལ་པོ་མཆོག་སྦྱལ་གང་རེ་ནས་ཁམས་ལེ་རྒྱུད་ཕྱི་དེ་ལ་ཤོར་ནས་བསྐོད། བླ་བ་གཅིག་གཉིས་དེད་བཀྲགས་ནས་མཆོག་སྦྱལ་གྱོང་ས། མཆོག་སྦྱལ་གྱི་རྒྱལ་པོ་ཆེ་བའི་སྡས་ནི་འཇིགས་མེད་ཆོས་ཀྱི་སེང་རྒྱུད་ཀུན་ དགའ་ རིས་ པར་རྒྱལ་བའི་ཚེ་དང་། རྒྱལ་མོ་ཆུང་བའི་སྡས་ནི་ད་ལྟ་མང་སྤྱོད་རྒྱལ་པོ་བསྟན་སྲུང་གཡུ་རྒྱལ་ལགས། ། དེ་ནས་ཁྱི་ཟིར་གྱིས་རྒྱལ་པོ་དོན་གྲུབ་རྣམ་རྒྱལ་མཁར་ནས་པས་ལྷོ་གཅིར་མཛོད་དང་ནོར་ཡོད་ཚད་ཐྲེར་དེ། རྒྱལ་པོར་སློབ་བློན་པོ་དངོས་གྲུབ་བསྟན་འཛིན་རྒྱལ་པོ་བྱས་ནས་ཐྲི་ལ་བཏགས། མིང་ལ་ར་ཀྱ་དངོས་གྲུབ་བསྟན་འཛིན་འབོད་དུ་བཏུག ། དེ་ནས་སློབ་དགར་རའི་ཀྱི་ལྷ་རྩིང་པ་བཙོགས་ནས། མཁ་ན་ཐ་ན་རྣར་དང་། རྨུག་ཏུ་སིང་གཉིས་དཔའ་མགོ་བྱས་དེ། དམག་མི་ཕྱེད་དང་སྡུར་བརྒྱ་དང་བཅས་སུ་བཞག ། ར་ཀྱ་དངོས་གྲུབ་བསྟན་འཛིན་རྒྱལ་པོ་བྱས་དེ། ཇུ་ཀུམ་ཅི་ཡོད་ར་ཀྱ་ལ་བདང་ནས། ལོ་ལྔར་འབབ་ཀྱིར་མོ་སྟོང་ཐུགས་བཅོ་བརྒྱད་འཆག་མེད་མ་ཏ་ར་ཀྱ་ལ་འབུལ་རྒྱུ་བྱས། ། ཁྱི་ཟིར་གྱིས་དམག་མི་རྣམས་དང་བློ་བློན་རྒྱལ་པོ་དང་བང་ཁ་བ་དང་གཞན་ཡང་མི་དྲག་ཆོས་ཀྱི་ཤུག་སུ་ཙམ་ཐྲིད་ནས། སྒྲལ་དེ་སྟན་ཅོམ་ཐྲིད་དེ། དེ་ནས་སྒྲལ་དེ་དང་འབྲས་ཁུལ་ནས་ཕྱིར་ལོག་སོང། ཡང་བློན་པོ་དང་ལ་དྭགས་པ་དྲག་རིགས་རྣམས་སློལ་དུ་ཕྱིར་ལོག་བདང་ས། ། བློ་བློན་རྒྱལ་པོ་མཆོག་ལ་སྒྲལ་དེ་ཡུལ་དུ་ འབྲུམ་པ་ བསྟམས་ ནས་རྩོད་ཡེབས་དེ་ལས་ བར་ལ་གྲོངས་ནས་སྐྱང་དོག་ཏུ་མེ་ལ་ཐུལ། ། དེ་ནས་ར་ཀྱ་དངོས་གྲུབ་བསྟན་འཛིན་ལོ་གསུམ་བཞིའི་བར་དུ་རྒྱལ་པོ་བྱས་ཤིང་། འཇམ་སྡུ་ལ་འབབ་ཀུང་བཀལ་བའི་ཏེའུ་གྲིས་ཐ་རྣར་གྲིས་ཁྱབ

ཟིར་ལ་སྙན་ཕྲ་མང་པོ་བྲིས་པར་བརྟེན་ནས། ལོ་བཞིའི་རྗེས་སུ་ཡང་ལྷ་ཟིར་
དམག་མི་དང་བཅས་སླེལ་དུ་ཡོངས་ནས། ར་ཇྷ་མཁར་ནས་ཕབ་སྟེ། འབབ་མ་
ཚང་ཟེར་ནས་ཆད་པ་མང་པོ་ལེན་ནས། བོད་ལ་དམག་འཁྱེར་རྒྱུ་ཡིན་ཁྱོད་རང་
འགྲོ་དགོས་ཟེར་ས། །ར་ཇྷ་ཡིས་ད་ཤི་ནའང་མི་འགྲོ་ཟེར་བར་བརྟེན་ནས་ལྷ་ཟིར་
ཁྲོས་ཏེ། ར་ཇྷ་ཀྱི་ལྟ་རུ་བཙོན་ལ་བཅུག་སྟེ། །ནོ་ནོ་བསོད་ནམས། ཆུ་ཤོད་པ་སྒོ་
ལམ་ཁན། བ་སྒོ་བཀའ་བློན་དང་གཞན་ཡང་ལ་དྭགས་ཀྱི་དྲག་རིགས་མང་པོ་
ཁྲིད་ནས། སྟོད་མངའ་རིས་སྐོར་གསུམ་ལ་དམག་ཁྱེར་ས། ལ་དྭགས་ཀྱི་ཧུ་ཀུམ་
ཐམས་ཅད་མི་ཡྲ་མག་ན་ཐ་ན་རྡར་ལ་ཁག་བཀལ། །ཡང་མེ་ཏ་བྲས་ཏི་རམ་ལ་
དམག་མི་ལྔ་བརྒྱ་ཙམ་བཏང་ནས་རུ་ཐོག་ལ་དམག་ལ་བཏངས་ཏེ། བྲས་ཏི་རམ་
གྱིས་རུ་ཐོག་ལ་དམག་བཏང་ནས་རུ་ཐོག་ལེན་སོང་། །ལྷ་ཟིར་གྱིས་དམག་མི་
སྟོང་ཕྲག་བདུན་དང་བཅས་སྒར་རྒྱུད་ལ་དམག་འཐབ་བཏང་ནས། རིམ་པས་པུ་
རང་ཐུག་བསླེབས། །ཡང་པུ་རང་ཏོ་ཡོ་ཟེར་བའི་གནས་སུ་ལྷ་ཟིར་གྱིས་དམག་
སྒར་བཏབ། །དེ་དང་དུས་མཚུངས་པར་བོད་པའི་དམག་མི་ཡང་པུ་རང་དུ་
བསླེབས་ནས། པུ་རང་དྭག་ལ་མཁར་ལ་སིང་པའི་དམག་མི་ཕྱེད་དང་གཉིས་བརྒྱ་
ཙམ་ཡོད་པས། དེ་ལ་བོད་པས་དམག་བཏང་ནས་སིང་པ་ཚོད་ཅིག་བསད། ཚོད་
ཅིག་ཤོར་ནས་དྭག་ལ་མཁར་ལ་བོད་པའི་དམག་ཚངས་ནས་བོད་པ་ལ་ཐོབ། དེ་
ནས་རིམ་བཞིན་ཟླ་བ་ཕྱེད་དང་གཉིས་ཀྱི་རིང་ལ་ལྷ་ཟིར་དང་འཐབ་རེས་མང་ཙམ་
བཏངས། དེ་ནས་ཟླ་བ་ཕྱེད་དང་གཉིས་སོང་བ་དང་། ཉིན་ཅིག་ལ་བོད་དམག་
རྣམས་ཀྱིས་ཤི་སྲོག་ལ་མ་ལྟ་བར་དམག་དཔོན་དང་དམག་ཙམ་ཡོད་ཉི་མ་རྩེ་ཤར་
དང་ལྷ་ཟིར་གྱི་དམག་སྒར་ལ་འཐབ་རེས་ཆེ་བ་བཏང་ནས། ཉི་མ་ཕྱེད་ཙམ་ལ་

ལྷ་ཟིར་གྱི་དཔུང་ལག་གཡོན་པར་བོད་པའི་མེ་མདའ་ཕོག་པ་དང་། ལྷ་ཟིར་རྟ་
ཐོག་ནས་ས་སྟེང་དུ་ལྷུང་། ད་རུང་ཡང་ལྷ་ཟིར་གྱིས་ལག་གཡས་སུ་རལ་གྲི་ཁུར་
ནས་ཡོད་པ་ཡིན། བོད་པ་རྣམས་ཀྱིས་ལྷ་ཟིར་ལ་མེ་མདའ་འཕོག་པར་ཤེས་ནས།
ཤི་ཕྲས་བཏང་སྟེ་བོད་དམག་རྣམས་ཀྱིས་ལྷ་ཟིར་གྱི་དམག་སྒར་ནང་དུ་ཚངས་ཏེ།
བོད་པའི་རྟ་དམག་ཅིག་གིས་མདུང་ཁུར་ཏེ་ལྷ་ཟིར་གྱི་ཐད་དུ་བརྒྱུགས་པ་དང་ལྷ་
ཟིར་དང་ཐུག་ནས། ལྷ་ཟིར་གྱི་སྙིང་མཚམས་སུ་མདུང་བརྒྱབ་པས་ལྷ་ཟིར་ཤི།
དེ་ནས་ཉི་མ་རྒས་ལ་ཁད་ལ་ལྷ་ཟིར་གྱི་དམག་སྒར་ཆག །སིང་པ་བསད་ཐུབ་
ཚད་བསད། བཟུང་ཐུབ་ཚད་བཟུང་། །ཅི་མང་རྣམས་ཀྱིས་ཚུར་མེ་མདའ་
འཕང་གིན་ཤོར། །དེ་ནས་བོད་པས་ཚོད་ཅིག་བཟུང་ནས་ཁོང་རང་གི་དམག
བྲང་དུ་ལོག། །དེ་ཡི་སང་ཉིན་ལ་བོད་པས་ལྷ་ས་རུ་ལྷ་ཟིར་ཤི་ཚུལ་དང་མགོ་སྐེ
ལེན་ཚུལ་སོགས་ཀྱི་གནས་ཚུལ་ཞིབ་པར་འདྲག་ཐོག་ཏུ་བཏངས། ཡང་དེ་ཡི་རྗེས་
མ་ཞག་ལ་བོད་པས་བཟུང་བའི་མི་རིགས་ལ་དྭགས་པ་བ་སྒོ་བཀའ་བློན། ནོ་ནོ་
བསོད་ནམས། ཆུ་ཤོད་པ་ཇོ་སྒོ་ལམ་ཁན་དང་བཅས་པ་མི་བཅོ་བརྒྱད་ཙམ་དང་།
སིང་པ་དཔོན་གཡོག་དང་དམག་མི་བཅས་མི་སུམ་ཅུ་ཙམ། དེ་རྣམས་བཙོན་པའི་
ཚུལ་དུ་བྱས་ནས། བོད་དམག་བརྒྱ་སྐོར་གཅིག་དང་སྤྲག་ནས་བོད་དུ་ལམ་དུ་
བཅུག །ཡང་བོད་པ་དམག་དཔོན་དང་དམག་མི་ཡོད་ཚད་སྒར་ཐུག་རྩད་གཅོད་
ལ་ཡོངས་ནས། སྒར་དུ་ཟླ་བ་གཅིག་འདུག་ནས་བོད་ལ་ཕྱིར་ལོག་སོང་། དམག་
མི་སུམ་བརྒྱ་དང་མདའ་དཔོན་གཉིག་བཅས་སྒར་དུ་ལོ་གཉིག་གི་རིང་དུ་འདུག
སོང་། །སིང་པ་ཤོར་རིགས་རྣམས་སླེལ་དུ་བསླེབས། །ལྷ་ཟིར་ཤི་བའི་སྐད
ཆ་ཐོས་ནས་རུ་ཐོག་ན་ཡོད་པའི་དམག་མི་རྣམས་ཀྱང་ཤོར་ནས་བསླེབས། །དེ

ནས་ཡང་ལོ་གཅིག་གཅིས་སོང་བ་དང་། ལ་དྭགས་པ་རྣམས་ཀྱིས་དམག་བསྒུལ་ནས་སིང་པ་ལ་ངོ་ལོག་བྱས་ནས། ལ་དྭགས་གཡས་སྤྱིད་ལྷུམ་ར། སྤལ་ཏི་ཁུལ་ལུ་བཅས་ཀྱི་དམག་མི་སྤྱོང་སྐུག་ཐེབ་དང་གསུས་ཙམ་འཛོམ་ནས། སྐྱེལ་ཀྱི་ལྟ་དང་། ཆ་ཇོན་གཅིས་ལ་འགྲབ་ར་བཏུགས། །ཀྱི་ལྟ་ན་མག་ན་ཐ་ན་རྡར་དང་བཅས་སིང་པ་ལྟ་བྱུང་ཙམ་དང་། ཆ་ཇོན་ན་ཀུ་མི་རྡ་དང་སྤྱག་ནས་པལ་ཁ་ཤི་པ་སྐུལ་བཀུ་ཙམ་ཡོད་པས། དེ་གཅིས་ལ་མཐའ་བསྐོར་ནས་ལ་དྭགས་པའི་དམག་བྱང་པབ་སྟེ། རྒྱ་ག་ཅིག་ཀི་བར་དུ་འགྲབ་རེས་ཁ་ཤས་པཅར། །བོད་ནས་མདའ་དཔོན་པི་ཤི་དང་བཅས་ དམག་མི་བཀུ་སྐོར་ཙམ་ལ་ དྭགས་ པའི་ར་ མདའ་ལ་ཡོངས་ནས་སྐྱེལ་མཁར་དུ་འདུགས། །དེ་རྗེས་ཁ་ཆུལ་ཐོག་ནས་ཀྱང་ཁྱེན་ཏ་རི་ཅན་དུ། ཁྱ་རིར་ར་ཀྱུན་གཅིས་བཅས་དམག་མི་སྤྱོང་སྤྱག་བདུན་ཙམ་ཁྲིད་ནས་ལ་དྭགས་ཐོག་ལ་ཡོངས་ནས། དེ་ནས་ཀྱང་ཁྱན་ཀྱི་དམག་མི་རྣམས་ཁ་ལ་ཅོ་རྡ་བསྐྱེལས། །དེ་ལྟར་སྐད་ཆ་སྐྱེལ་དུ་ཆོར་བས་ཐབས་ཅད་ཀྱིས་གྲོས་བྱས་ནས། ཀྱང་ཁྱན་དང་མཉམ་དུ་དམག་མི་དང་། ཏོབ་ལ་སོགས་པ་ཡོད་པས། ཆུལ་ཁྲོན་དང་བོད་པ་མདའ་དཔོན་དམག་མི་བཀུ་སྐོར་དང་བཅས་པ་རོང་ ལས་ཐོག་ལ་ཤོར། དམག་མི་རྣམས་དང་དང་ཀི་ཡུལ་དུ་ཤོར། དེ་ནས་ཀི་མ་གཅིས་སོང་བ་དང་ཀྱི་ཁྱན་ཁྲིད་གཅིས་ དམག་མི་དང་ བཅས་ སྐྱེལ་དུ་བསྐྱེལས་ ནས། མཁར་དང་དགོན་པ་རྣམས་ཀྱི་སྐུ་གསུང་ཐུགས་རེན་རྣམས་གཅིག་ཀྱང་ཡུལ་མེད་བཤིགས། །ལ་དྭགས་ཆུལ་ཁྲོན་ཤོར་མི་རྣམས་གྱང་ཅོའི་ཀླངས་ཡོག་མར་བསྐྱེལས། །དེའི་རྗེས་མ་ཞུག་ལ་བོད་པའི་དམག་སྟོན་བཀའ་ཁྲོན་ར་ཀུ་ཤ་དང་མདའ་དཔོན་ཟུར་ཁང་གཅིས་དང་བཅས་དམག་མི་སྤྱོང་ སྤྱག་ གསུས་ཀླངས་ཡོག

མར་བསླེབས་ཏེ། དེར་ཐམས་ཅད་འཛོམས་ནས། དེར་དམག་སྒར་བཏབ་ནས་
འདུག །དྲེ་ལྦན་དང་ལྦ་ཟིར་གཉིས་ཀྱིས་དམག་མི་རྣམས་ཁྲིད་ནས་བྱང་ཕྱོགས་
རྒྱུད་རྡོར་ཁུག་ཏུ་བསླེབས། །བོད་པ་རྣམས་ཀྱིས་སྐད་ཆ་དེ་ཐོས་ནས་མདའ་
དཔོན་ཟུར་ཁང་དང་། དམག་མི་སྟོང་ཕྲག་གཅིག་བཅས་རྡོར་ཁུག་ཏུ་སིང་པ་དང་
འཐབ་པར་བཏངས་ནས། རྡོར་ཁུག་ཐང་ལ་འཐབ་རེས་གཅིག་སོང་བས་སིང་པ་
སུམ་ཅུ་སྐོར་བསད་ནས། མདའ་དཔོན་དང་དམག་མི་རྣམས་ཕྱིར་ལོག་ཀླུངས་
ཡོག་མར་ཡོངས། དེ་ནས་དྲེ་ལྦན་དང་དམག་མི་རྣམས་ཀླུངས་ཡོག་མར་བྱོར་
ནས། ཆུ་ཕནཚུན་གྱི་རི་ཏོག་གཉིས་ཡོད་པས། རི་དེ་གཉིས་ཀྱི་ཁར་དྲེ་ལྦན་དང་།
ལྦ་ཟིར་གཉིས་ཀྱིས་སོ་སོར་བགོས་ནས་དམག་བྲང་བཏབ་ནས་འདུག །བོད་
དམག་རྣམས་ཐང་དུ་དམག་སྒར་བཏབ་ནས་ཡོད་པས། བོད་པས་ཕྱིར་ཐོན་ནས་
འཐབ་ཡ་མ་བྱས། །དྲེ་ལྦན་ལྦ་ཟིར་གཉིས་ཀྱིས་རེས་མོ་བྱས་ནས་སིང་པའི་
ཨམ་དྲེད་ལ་རོང་བཀག་བཅུག་ནས་ཆུ་བསྐྱིལ། །བོད་པའི་དམག་རྣམས་ཆུའི་
དཀྱིལ་དུ་འདུག་པར་མ་ཐུབ་པས། དམག་སྒར་ནས་ཕྱི་ལོག་ཏུ་ཤོར་དགོས་བྱུང་
བས། བོད་དམག་ཕམ། །དེ་ནས་བོད་དམག་ལུས་རིགས་ཚང་མ་སིང་པས་
བཟུམ་སྟེ་སླེལ་དུ་བསླེབས། བོད་པ་བཀའ་བློན་ར་གཱུ་ཤ་དང་ཨམ་དྲེད་ལ་ལ་
འགོར་ནས་སིང་པས་བསད། བཀའ་བློན་ཟུར་ཁང་དང་མདའ་དཔོན་པི་ཤི་
གཉིས་ཀྱང་བཟུང་ནས་སླེལ་དུ་བསླེབས། །དེ་ནས་བོད་པ་དང་སིང་པ་གཉིས་
འདི་ནས་ཕྱིན་དུ་བཟང་བྲལ་སོང་ནས། འཐབ་མོ་མེད་པར་སྔར་བཞིན་ལོ་ཕྱག་པ་
དང་། གཞུང་གཏོང་ཆད་བྱས་ནས་བོད་ཀྱི་བཀའ་བློན་ཟུར་ཁང་དང་མདའ་དཔོན་
པི་ཤི་གཉིས་ཀྱི་གཙོ་བཅས་བོད་དམག་རྣམས་བོད་ལ་ཕྱིར་ལོག་སོང་། །དྲེ་ལྦན

ཧ་རི་ཅནྡ་གྱིས་བོད་པ་བཀའ་བློན་རྣམས་དང་ལ་དྭགས་རྒྱལ་པོ་རྒྱལ་མོ་སྐུ་འཁོར་ཚང་མ་ཕྱིར་ལོག་གཏོང་ཆད་བྱས་ནས། བོད་གངས་རི་ནས་བོད་ཀྱི་མི་སྣ་ཞིག་ལ་དྭགས་བར་དུ་རྒྱལ་པོ་ལ་ཞབས་ཕྱི་ལ་བཏང་ནས། རྒྱལ་པོས་དྲེ་ལྦན་ཧ་རི་ཅནྡ་དང་། ལྦ་ཟིར་གཉིས་ཀྱི་ལག་ཏུ་བཏང་ནས་སླེལ་མཁར་དུ་ཕེབས། །དེ་ནས་ལ་དྭགས་ལ་སྔར་ཁུངས་རྒྱལ་དུས་ཀྱི་སྐུ་དྲག་གཅིག་ལ་ཡང་དབང་མེད་པར་བྱས་ནས། སྒོས་སུ་དྲེ་ལྦན་ཧ་རི་ཅནྡ་དང་ལྦ་ཟིར་གཉིས་ཀྱིས་བཀའ་བློན་རིག་འཛིན་སྔོན་པུ་རང་དུ་ཤི་མཁན་གྱི་ལྦ་ཟིར་ཟོ་ར་ལྦར་གྱི་ཞབས་ཏོག་པ་དང་སེར་ཁྲར་ལ་ཡང་སྔ་ཕྱི་འགྱུར་མེད་ཞབས་ཏོག་པ་ཡིན་མོལ་ནས། ལ་དྭགས་ཀྱི་ཧུ་ཀུམ་ཚང་མ་བཏད་ནས་བཀའ་བློན་ལ་བསྐོས། །དེ་ནས་དྲེ་ལྦན་ལྦ་ཟིར་གཉིས་ཀྱིས་ལ་དྭགས་ཀྱི་སྐུ་དྲག་སླེལ་བློན་པོ་དངོས་གྲུབ་བསྟན་འཛིན་དང་། ཨ་ཇོ་མགོན་པོ་དང་། བསླབ་དག་ཚེ་རིང་སྟོབས་རྒྱས་བཅས་ཁྲིད་ནས་འཇམ་མུ་རུ་ཕྱིར་ལོག་བསྐྱོད། ལ་དྭགས་ལ་བཀའ་བློན་རིག་འཛིན་དང་། མག་ན་ཐ་ན་རྡར་དང་ཀྱི་ལྷ་རུ་སི་པ་བཅས་བཞག་གོ།

ཤོག་ལོགས་དང་པོ་ལ་འེ་ནས་ཟེར་བ་དེ་ནི། ཨི་ནས་ཟེར་བའི་དོན་ཡིན་ཚོད་འདུག།

Triloknāth.—*By* J. Ph. Vogel, Esq.

[Read 8th January, 1902.]

In the course of a summer-tour in the Kāngra District I had the opportunity of making some notes, which may help to elucidate the connection between the Bodhisattva Avalokiteçvara and the brahmanical god Çiva.

An endeavour has been made to explain the former as the Buddhist counterpart of the Hindū deity Brahmā, chiefly on account of iconographical observations.[1] This connection however seems *à priori* highly improbable, considering the place occupied by these deities in the Pantheon of both Religions. The Bodhisattva in its origin the vague creation of monastic contemplation—in order to obtain so prominent a place in the Mahāyāna system, must have assumed the shape and attributes of the much-honoured and beloved Çiva, not of Brahmā, himself merely the personification of an abstract conception, who by his passiveness never appealed to the popular imagination. The close relation between Avalokiteçvara and Çiva has lately been vindicated by M. A. Foucher.[2] The following facts connected with the name of Triloknāth will, I believe, corroborate the same view.

One of the most famous *tīrthas* of the Western Himālayas is Triloknāth, situated on the left bank of the Candrabhāga river, some thirty-two miles below the junction of its constituents, Candra and Bhāga. Though geographically belonging to Patan, which is the name of the lower part of Lāhul, the place has been included in the territory of Cambā. Its inaccessibility, no doubt, enhances greatly the merit resulting from a pilgrimage. Moorcroft[3] when passing through Lāhul on his way to Bukhāra met "two half-starved Hindu fakirs: one of them had come from Chapra, the other from Ougein: both were going on a pilgrimage to Triloknāth."[4]

1 L. A. Waddell in J.R.A.S., 1894, p. 57 *sqq.*

2 Etude sur l'iconographie Bouddhique de l'Inde Paris, 1900, p. 172 *sq.*

3 Travels, I, p. 193 *sq.*

4 Kāngra Gazetteer, Part III, p. 18. It is therefore strange to find that only three pages further on in the same volume the word *Triloknāth* is said to indicate,

Since the construction of the Central Asian trade road the number of pilgrims must have considerably increased. When travelling in Kullū one often meets *sādhus*, who after visiting the hot springs of Maṇikarn in the Pārbatī valley, cross the Rotang-pass and wander down "the wild and willowed shore" of Bhāga and Candrabhāga in order to reach the celebrated *tīrtha*. When I visited the place on the 17th August it happened that the annual *melā* was just going on. So I had a good opportunity of satisfying myself that the deity of this place is equally honoured by the Buddhists of Lāhul, Ladākh and Basāhir as by the Hindūs of Cambā, Kullū and other parts. The variety of type and dress displayed by the numerous pilgrims would be highly interesting to the ethnologist. Though their devoutness is of at somewhat peculiar sort, manifesting itself chiefly in dancing and drinking, the question rises: Who is the *devatā*, who attracts people so different in race and religion to his remote and inaccessible shrine?

It has already been stated by the Rev. Mr. Heyde, late of the Moravian Mission at Kyelang, that the Triloknāth of the Candrabhāga valley is no other than the Bodhisattva Avalokiteçvara.

An inspection of his image fully confirmed this statement. The position of the legs (*mahārāja-līlā*) at once suggests a Bodhisattva, though it is noticeable that not the right but the left leg is hanging down. The six arms have the following *mudrās* and *lakṣaṇas*: R. upper *abhaya*, R. middle *akṣamālā*, R. lower *vara*, L. upper *triçūla*, L. middle (resting in lap) *sarpa*, L. lower *mañgalakalāça*. The number of arms, their position and attributes seem rather exceptional, if compared with the Nepalese miniatures, discussed so ably by M. Foucher. The absence of the *padma* especially would almost raise a doubt as to its identity with Avalokiteçvara. But from the same author it appears that the number of arms is anything but fixed and that six-armed images of Avalokita are not unknown.[1] Moreover, there is the *varamudrā*, a main characteristic of this Bodhisativa, whilst the snake also occurs among the attributes of one of M. Foucher's miniatures (Pl. IV, 6). To remove all doubt it will only be necessary to state that the image of Triloknāth in its *mukuṭa* shows a cross-legged figure: the Dhyāni-buddha Amitābha. The image is of white marble, a material, which I did not find used anywhere else in the Kullū sub-division,

"the Hindu Trinity" and explained as "the three lords of the world." The Hindu Trinity occupies a larger place in the imagination of the West than in the religious belief of India. Sanskrit *Trilokanātha* of course can only mean "Lord of the three worlds."

[1] Foucher, l.c., p., 97 *sqq.* *Cf.* Waddell, l c., pp. 58 and 79 No. 12.

though miniature images of painted marble are occasionally met with in Lāhul.

It is a curious circumstance, that the abode of the Bodhisattva is a regular *çikhara* temple of moderate size, said to be founded by the Pāṇḍavas! This tradition it has in common with every ancient shrine in the District. It simply indicates the antiquity of the building and the fact that its origin is unknown. Of one shrine, which is supposed to be older than the others, not the foundation, but the restoration is attributed to the Dharmarāja and his brothers. It is that of yvālāmukhī.

As to the Triloknāth temple the sanctum is combined with a plain oblong structure, covered by a wooden sloping roof with gilt pinnacles. A similar combination is regularly found with Viṣṇu temples in the Kullū valley.

In that part of Lāhul which is known as Patan the transition between Lāmāism and Hindūism is gradual, but this is by no means the case on the Kullū side. Here the mid-Himālayan range marks a very distinct boundary between the two religions. Any one who has crossed the Rotang-pass must have been struck by the contrast in climate, scenery and population, between the Candra and the Upper Biās valley.

It has been asserted and seems generally accepted by the European inhabitants that Buddhism was once prevalent in Kullū. Captain Harcourt in his in many respects valuable book[1] on the sub-division, which for some years was committed to his charge, is of the same opinion. The arguments, on which his conviction is based, are the frequent occurrence of the Buddhistical wheel on temples besides the effigies of Buddhistical animals, birds and snakes, and the ceremony of "the swinging rope." As to the first I may remark that locally the ornament referred to is mostly explained as representing the sun and moon, and shows more resemblance to a conventional *padma* than anything else. But even if it were meant to be the *cakra* it should be borne in mind, that the wheel is by no means a purely Buddhistic emblem.[2] As to the curious ceremony of a man sliding down a rope stretched from the top of a precipice, it is practised at Nirmand on the Satlaj.[3] But this place though for political purposes included in Kullū does not belong to the valley geographically. It was witnessed, Captain Harcourt says, by one of Major Montgomerie's pandits in Potala fort outside

1 Kooloo, Lahoul and Spiti (London, 1871), p. 205 *sq.*

2 Grünwedel. Buddhistische Kunst in Indien (Berlin, 1900), p. 6.

3 Harcourt, l.c., p. 318 *sqq.*

Lhasa, but this alone is no reason for styling it Buddhistic. At the utmost it might be called lāmāistic, and in that case we ought probably to look upon it as a part of the aboriginal worship, certainly not as an ingredient of the "thin varnish of Mahāyāna Buddhism."[1] For in other non-Buddhist tracts of the Himālaya the ceremony of the swinging rope appears to exist. Moorcroft[2] found it practised at Srīnagar, the capital of Garwāl.

The most plausible explanation I can offer is, that it is a survival of human sacrifices, the prevalence of which in former times in Kullū and Lāhul is indicated by popular tradition.[3] But in this peculiar case the victim instead of being actually killed, had to undergo a risk that endangered his life. An offering was thus made to the deity who might decline or accept the sacrifice according to her divine pleasure. In 1856 the latter happened, *i.e.*, the man was killed and since then the practice has been prohibited. I am given to understand, however, that the ceremony still takes place, but on such a small scale that the man's life is not imperilled. If my hypothesis be true, it offers a curious instance of the tenacity of religious customs, which are still preserved after having entirely lost their original significance.

I have digressed on this subject, because during a stay of nearly two months in Kullū, I did not meet with any real traces of Buddhism, such as topes, images, inscriptions or even popular traditions. There is one exception only, which is of special interest for my present subject, *viz.*, an image of Avalokita, known as Triloknāth, at Kalāt on the Biās.

In three places in the Kullū valley there are hot springs: at Manikarn on the Pārbatī, a tributary of the Biās, at Basisht opposite Manāli and at Kalāt, halfway between this place and Katrain. In each of these spots the phenomenon has been connected with popular worship. Manikarn is the chief *tīrtha* of Kullū, now a centre of *Viṣṇu bhakti*, though originally as appears from the *Māhātmya* belonging to Çivaism. Basisht has received its name from the *Ṛṣi Vasiṣṭha*, the Saint being worshipped as the guru of Rāma, who has a stone *çikhara* in the same place. At Kalāt there is a plain village-temple, dedicated to Kapila Muni. When Vasiṣṭha was carrying the precious water from Maṇikarn to the place, which was destined to bear his name, he passed Kapila, who ceasing his *tapas* for a moment snatched from him a few drops and thus gave its origin to the hot spring at Kalāt.

The image of Kapila Muni is made of *aṣṭadhātu*. This circumstance deserves notice, because nearly all metal images, which I found

1 Waddell: Lamaism, p. 30.

2 Travels, I, p. 17.

3 Harcourt, l.c., p. 325. Kāngṛa Gazetteer, Part III, p. 17.

in Kullū, belong to Viṣṇu-worship, and for this reason, are of a comparatively recent date, both having been introduced in the seventeenth century under patronage of the Kullū Rājās. The shrine of Kapila contained some more images of the same material: Rāmcandar, Sītā Caturbhuj, Rādhā and Hanūmau.

But besides, there was a small image-slab, much effaced and apparently, of considerable age. It showed a six-armed figure, but its attributes were unrecognisable. Only the *vara-mudrā* of the lower right hand was plainly visible, while in one of the left hands there was something like a staff, which might have been either a trident or a snake. The *āsana* was exactly like that of the Avalokitas of Lāhul. Moreover, there was a second figure in *dhyāna-mudrā* on the head. The *pūjārīs* had never noticed the latter and when it was pointed out to them, they declared it to be Lakṣmī! The image itself, however, they knew by the name of Triloknāth and admitted that it represented the same deity as that worshipped in Lāhul. It seems highly probable, that Avalokita was originally the main object of worship at Kalāt and was superseded by the Brahmanical Muni, who still grants him a subordinate place in his shrine. The material of the image in any case tends to show that it was not imported but belongs to the spot.

The same curious mixture of Hindūism and Lāmāism as is found at Triloknāth in the Candrabhāga valley, is met with in Rawālsar, the famous *tīrtha* of Mandi, the hill-State stretching along the middle course of the Biās. Here in an absolutely Hindū country we find Padmasambhava,[1] the founder of Buddhism in Tibet, worshipped not only by Lāmās who have their own *Gan-pa* here, but equally by Brāhmans, who call him *Ṛṣi Lomaça* and even possess a *Māhātmya*, in which the local legend is given in its Brāhmanic version. But for my present subject it is of more interest, that in Mandi Town we meet again with the name Triloknāth, but here to indicate—Çiva. The preponderance of Çivaism in Mandi is the more striking, when entering the State from the Kullū side, where Viṣṇuism, though by no means the popular worship—has been made the State-religion by its Rulers of the seventeenth century. In Mandi Çiva is worshipped under his well-known symbol, the *linga*, but besides the images of *Çiva Pañcavaktra* or *Pañcānana* are remarkably numerous. It is worthy of notice, that the five faces of this deity are not placed in one row as is mostly the case with polycephalic statues but in such a way, that the fourth face is on the reverse side of the slab which is otherwise quite plain and the fifth on the top of the image-slab. Thus when seen in front only

1 Not *Padma Pani* as given in the Gazetteer, Part III, p. 18.

three faces are visible. I may also note that according to a local *purohita* the five faces of Mahādeva indicate the five *Dhyānas.*

The images of *Çiva Pañcavaktra* without exception are ten-armed in accordance with the number of faces. The attributes and *mudrās* are rather divergent and not always easy to identify. The following belong to three different images in Mandi Town:—

I	R. upper	*Khaḍga*	L. upper	*triçūla*		
	„ 2D	*sarpa*	„ 2D	*gadā*		
	„ 3D	*aṇukça*	„ 3D	*ghaṇṭā*	or	*kalāça*
	„ 4TH	*vara*	„ 4TH	broken		
	„ 5TH	broken	„ 5TH	*Çakti* (viz., *Pārvatī*)		
II	R upper	*triçūla*	L. upper	*cakra*		
	„ 2D	empty	„ 2D	*ḍamaru*		
	„ 3D	*çankha*	„ 3D	*vādana*		
	„ 4TH	*akṣamālā*	„ 4TH	*kalāça*	(and	*Çakti*)
	„ 5TH	?	„ 5TH	*sarpa*		
III	R upper	*tricūla*	L upper	*ḍamaru*		
	„ 2D	*abhaya*	„ 2D	*cakra*		
	„ 3D	*dīpa* (?)	„ 3D	*sarpa*		
	„ 4TH	*akṣamālā*	„ 4TH	„		
	„ 5TH	*vādana*	„ 5TH	*kalāça*	(and	*Çakti*).

As a rule the *devatā* is represented seated on its *vāhana* the bull *Nandi*, while Pārvati's *vāhana* the lion is standing behind it, the head turned in the opposite direction.

It will not escape notice that the attributes of *Çiva Pañcavaktra* are partly the same as those of Triloknāth-Avalokiteçvara. Snake trident and vessel are common to all images. Also the rosary which may be conjectured to have occupied the fifth right hand of the first described image. Even the *vara* and *abhayamudrās* occur though not regularly. The occurrence of the rosary and vessel as attributes of *Çiva* considerably weakens one of the chief arguments in favour of the connection between Brahmā and Avalokita, *viz.*, the similarity of their attributes. I have only to add that in one of the oldest temples of Mandi situated on the right bank of the Biās *Çiva Pañcavaktra* is worshipped under no other name than Triloknāth.

Now travelling down the Biās-valley into Kāngra proper, again the name Triloknāth is met to designate a village (also called Triloknūr) and *tīrtha*, about two miles east from Kotla. This shrine "is not a building, but a naturally formed cave. Water charged with mineral matter, dropping from the roof, has at the far end of the cave produced two large stalactites and stalagmites, which meeting midway now form

two pillars. The roof and floor of the rest of the building are covered with masses of stalactite and stalagmite."[1] Besides these numberless *svayambhū lingas* there is in the centre of the cave, as chief object of worship, a linga of white marble, which is *pañcavaktra* and thus forms a link between the *linga* and the image just described.

The substance of the present paper may be briefly stated thus: that in the Candrabhāga valley and also on the southern side of the mid-Himālayan range on the upper Biās Triloknāth is the name by which the Bodhisattva Avalokiteçvara is indicated, while along the lower course of the Biās river the same name is assigned to Çiva, represented either as a *linga* or as a five-faced statue, which in its attributes shows a marked resemblance to some of Avalokita's images.

[1] C. J. Rodgers. Revised List of Objects of Archæological interest in the Punjab (Lahore, 1891), p. 43.

Notes on two Coins of the Sunga Dynasty.—*By* Col. C. E. Shepherd.

[Read 6th November, 1901.]

In Vol. XLIX, Part I of 1880 of the Journal of the Asiatic Society of Bengal are two papers on coins of the Sunga dynasty, one by Mr. A. C. Carlleyle describing some coins of the dynasty collected by H. Rivett-Carnac, Esq., C.I.E., F.S.A., etc., and a second paper by Mr. Rivett-Carnac himself giving a further description of such coins. In neither paper, however, is mention made of Dhruva Mitra or Rudra Gupta made as belonging to this dynasty. I send two casts showing one coin of each of these Kings.

The three symbols above the name are identical with those on the coins of Agni, Bhumi and Phaguni Mitra in the papers above alluded to so that Dhruva Mitra and Rudra Gupta undoubtedly belonged to the same dynasty; the style of the coins is similar, the name and symbols of the obverse having evidently been struck with a square die and the reverse has the Buddhist much the same as that shewn in some of the coins in Plates VII and VIII of the papers above alluded to. These two coins were obtained at a village near Rāmanagar from the ruined site of Ahichhatra A more detailed description is as follows :—

Dhruva Mitra.

Coin of medium size, and of mixed metal having a brassy lustre with however two spots of coppery colour showing on the reverse side, as

if the metals were not thoroughly mixed. The coin has two splits, one very slight, made most likely during process of manufacture.

Obverse.—Square depression with the three symbols in line above, and name below.

Reverse.—Buddhist railing with traces of uprights at each end and an upright in the centre but what is at the top of this is undecipherable.

RUDRA GUPTA.

Coin of same medium size, also of mixed metal, but the mixture not uniform, the copper more largely predominating in one half the coin.

Obverse.—Square depression with the three symbols in line above and name below.

Reverse.—Buddhist railing, on the left corner an upright ending in a trident, in the centre an upright rather higher than the left-hand one and having a ... near the top, on the right traces of an upright but too deleted to decipher.

Both these coins I believe to be rare.

A short Notice of a Persian MS. on Gaur.—*By* H. Beveridge, Esq.

[Read 6th November, 1901.]

The attention of students of the history of Bengal is hereby drawn to a thin folio in the India Office Library, p. 1541, No. 2841 of Dr. Ethé's catalogue. It is an account of the buildings and inscriptions at Rajmahal Gaur and Panduah, and it also has a chapter containing a list of the rulers of Bengal from the days of Lakṣmaṇa Sena. It is the result of local investigations made by Shyām Prasād in November and December, 1810, when he visited Gaur, etc., in attendance on Major Francklin. The report was drawn up for Major Francklin and appears to be the source of the information given in Francklin's Journal of which good use has been made by Mrs. Ravenshaw and Mr. Grote in Ravenshaw's Gaur. Most, if not all, the inscriptions quoted in the notes to that work are to be found in Shyām Prasād's report. The latter does not contain much that is new about Gaur or Panduah, but as it is a very small work—only thirty-two pages of Persian, and is our earliest topography of Gaur, I beg to suggest that it should be published in our Society's Journal. For this purpose it would be advisable to borrow the original from the India Office. Shyām Prasād tells one story about Fīrūz Shāh's Minār which is new. He says that the builder was one Pīrīr and that when Fīrūz Shāh visited the Minār after its completion Pīrīr said to him that he could have made a still finer column. This enraged the King, who said: "Why didn't you then?" and had him toppled down from the summit.

In Ravenshaw's Gaur, p. 53, the inscription on the tomb of a child is given. This is also given by Shyām Prasād, and it is interesting to observe that the child must have been the son of the Ṭāhir Muḥammad who wrote the Rauẓat-Ṭāhirīn. Ṭāhir Muḥammad's work shows unusual knowledge of Bengal, and this inscription helps us to understand how he got his information. In the list of the Kings of Bengal we find Shyām Prasād giving Qadir Sen as the original name of Sulṭān Jalāl-ud-dīn whom he calls the son of Kāshī, or (Kāsī) Rai. It may be remembered that Buchanan, who got his information from Francklin, also gives Qadir Sen as Jalāl-ud-dīn's name.

The really new part of Shyām Prasād's report seems to be his first chapter which gives an account of Rājmahal. So far as I know the particulars he gives have not been recorded elsewhere, though there is an account of Rājmahal in Buchanan.

The Khojas of Eastern Turkistan.—*By* H. Beveridge, Esq., I.C.S., *retired.*

[Read August, 1901.]

Mr. Ney Elias remarks in the preface to his account of the Khojas, published in the supplement to our Society's Journal for 1897, that Mr. R. B. Shaw appears to have used another book besides Muhammad Sadiq's, but that he has been unable to find it. Had that excellent man been alive, he would have been pleased to learn that the missing manuscript is almost certainly in the Oxford Indian Institute. It appears to be one of two Persian MSS. which were presented to the Institute in December 1880 by General Younghusband who is a connexion of Mr. Shaw. Both of these MSS. give the genealogy of the Khojas and describe the coming of Kamālu-d-dīn Majnūn from Medina to Farghāna, &c., but the one which best corresponds to the "other book" of Mr. Shaw is a well-written octavo bearing the Institute-library number 294. It is called the Anīsu-ṭ-ṭālibīn (Friend of inquirers), and appears to have been written by Shāh(?) Mahmūd son of Mīrzā Fāzil Jarās (جراس) about 1049 A.H. It is divided into two parts, one giving the history of Alī and sundry Imāms and the other describing the Khojas. It describes Makhdūm-i-Ā'aẓim and gives his proper name as Maulānā Aḥmad Khwājagī Kāsānī. Compare Mr. Elias' note, p. 5 of the Introduction where he says that the name Aḥmad Khwāja has evidently been taken by Mr. Shaw from the "other book," for it is not mentioned by M. Ṣādiq.

The other MS. is called Jāmā-al-Maqāmāt (collection of assemblies) and bears the Institute-library number 309. The author appears to be Ābū-al-baqā, son of Khwāja Bahāu-d-dīn, and grandson of Makhdūm Ā'aẓim, and also nephew of Princess Māhīm. He appears to have resided in Yārkand and to have been in the service of Ḥaẓrat Khwāja Jahān. He records the death of a Yūlbārs Khan and appears to have composed his book in the beginning of 1026 A.H., though the copy was made in 1030 or 1040. The book is an elaborate biography of Makhdūm Ā'aẓim and is divided into three chapters. The first gives an account of the material and spiritual descent of the Makhdūm; the second records his sayings, and the third, which is much the longest, gives an immense number of his miracles. I could not find that any of them were interesting except one relating to Bābar, and which gives the circumstances under which he composed a quatrain quoted by Abūl Fazl, and another, the last in the book, which records the reformation of an opium-eater of thirty years' standing. The author says in his

preface that anecdotes and conversations of the Makhdūm had been recorded by his disciples Ḥāfiẓ Ibrāhīm and Mullī Qāsim Kātib, but that they had not been gathered into one place. Hence the title of his work. Apparently the author was ordered to compose his work by Maulānā. Dost, a disciple of the Makhdūm. The MS. is a small, thick octavo well-written and well preserved. Both MSS. describe Kamālu-d-din Majnūn's marriage with the daughter of Sulṭān Īliq Māzī of Farghana, the birth of Burhānal-maujidīn, and his succeeding his father-in-law on the throne. Their accounts correspond with the beginning of Mr. Shaw's epitome p. 31, l.c., and they are probably the sources of M. Ṣādiq's book which was written in 1768. The Anīsu-t-tālibīn calls Sulṭān Īliq Māzī the grandson of Sulṭān Satūq Bughra Khān which is also Mr. Shaw's statement. It may interest students of Central Asian history to know that Mr. Shaw's English papers, and also his MS. of Muḥammad Sadiq Kāshgharī (in Turkī) are in the Oriental department of the British Museum. In the same press in the Institute-library which contains the two MSS. above described there is a shelf full of Turkī MSS. One of them is a history and another is a biography of Ḥaẓrat Afāq.[1] These MSS. also were presented by General Younghusband. The Shaw papers in the British Museum were presented by Mrs. Younghusband.

[1] See appendix to Shaw's epitome, l.c. and Dr. Bellew's history of Kāshghar, Yarkand Report, p. 176.

A short Note on the Date of the Death of Nūr Quṭb 'Aalam.—By H. Beveridge, Esq.

[Read 6th November, 1901.]

In a note published in the J.A.S.B. for 1892, Part I, p. 124, I stated that a book in the possession of the guardian of Nūr Quṭb's throne at Pandūā was said to give 7 Ẓi-l-qāda 818 as the date of the Saint's death. Lately I have found this date confirmed by the Mirāt-al-asrār, B.M. MS. Or., 216, which on p. 479*b* gives the date as 10 Ẓi-l-qāda 818 and also gives the same chronogram "*Nūr buūr shud.*" This is interesting for the Mirāt-al-asrār was written in 1045 A.H. (1635 A.D.) and the difference in the day of the month seems to show that the guardian's book and the Mirāt are independent authorities. The Mirāt has a long biography of the Saint, and another of his father.

The Invention of Chess and Backgammon.—*By* Major H. G. Raverty.

[Received 2nd April, 1902. Read in March, 1902.]

There appears to be much uncertainty regarding the origin of the game of chess. One who has written on the subject asserts, that "The date of its inception no one has discovered, and the question remains to this day a vexed one. Periodically something turns up to bury all former suppositions in the matter, and the day of its birth is put back a few thousand years."

A German Professor however is said to have "discovered from the last excavations on the pyramids of Sakkara, a wall painting in which an Egyptian king, Teta, is represented playing chess with a high official." This monarch is stated to have reigned about 3,700 B.C.; while another Professor corrects this chronology, and puts it back some six centuries to 3,300 B.C.; so that, according to this last surmise, the game of chess is very old indeed, and must have been known in the once mysterious land of Mizraim *only* about 5,205 years ago. But all this is absurd.

The game of chess is mentioned in Sanskrit literature, and may be found in some stanzas occurring in the writings of two Kash-miri authors, Ratnā-kara and Rud-raṭa, the first of whom lived in the first half of the ninth century A.D., and the other in the second half, and in their writings the game is called "*Chaturanga*, or the Four Membered (Army)."

Abū Rihān, the Berūnī or Foreigner, as he is called (the "Albērūnī" of Europeans—*al* is merely the Arabic article answering to 'the'), who wrote in the reign of Sulṭān Mas'ūd of Ghaznih, says it was well-known in his time, early in the eleventh century A.D.—1030 to 1038.

But the earliest mention of the game in Sanskrit writings, as far as we know, is in the first half of the seventh century A.D., in a work entitled "Harsha-karita" said to be the earliest attempt at historical romance in that language, which was translated by Professor

E. B. Cowell of Cambridge a few years since; but chess is only referred to therein as *known* in Hind, not the time of its inception.

I shall now proceed to show how, when, and why it was invented.

Among the events of the year 353 H., which commenced on the 1st of August, 946, of the Christian era, just nine hundred and fifty-five years ago, the death is recorded of Abū-Bikr Muḥammad, known as Sūl-uṣ-Ṣūlī, or Ṣūl, who was a native of a place called Ṣūlī. He was a man of vast erudition, and proficient in most of the sciences and learning then cultivated, including chronology and the traditions of the prophet, Muḥammad, and was the author of several works. He was moreover, the greatest chess-player then known, and was famous as such throughout the Musalmān countries. His skill and proficiency in this game, in consequence, became a proverb; and when anyone attained great skill therein, people used to say: "So-and-so is a perfect Ṣūl at chess," or "He is as proficient as Ṣūl before him."

On this account an idea arose among some persons, that Ṣūl was himself the inventor of the game; but this was totally incorrect. It was invented by the sage, Sahsih or Sihssih, or Sis as it is written by different foreign, *i.e.* non-Hindī, authorities—but it is a Musalmān corruption of the purely Hindī name of Sahasī, son of Dāhir, whose family, in after years, became rulers of Sind, and which Sahasī was also known under the by-name of Laj-Lāj. He is said to have invented it for a Rai or Rājah of the territory of Sind, named Bhalit, by some called Baghil, who was famous under the name or title of Sheram. The reason of its invention is said to have been because Ard-shēr, son of Bābak, of the Sāsānīān dynasty of Īrān-Zamīn, or the ancient Persian empire, had invented, long before, the game of *Nard* or Backgammon.

Ard-shīr Bābakān having invented it, the game was also sometimes called Nard-i-shīr, after him. He devised a chequered cloth (both it and chess are still played throughout the East, on a chequered cloth, which folds up, instead of on a board, as with us) containing twelve divisions or compartments according to the twelve solar months of the Persian year and the *muhrahs* or counters with which *Nard* was played, corresponded with the number of days of the lunar month of the Fire-Worshippers or Ancient Persians; and one half of the counters were white and the other half black, because one half the month has moonlight nights, and the other half dark ones. The moves from one division or space to another he likened to the decrees of destiny, which vary and change, are turned and inverted, in the life of every human being, the fate of each one differing from that of another.

So, after this game of *Nard* or Backgammon had been invented,

it was received with the utmost interest and delight; and after it had become generally known, the people of Fārs (Persia proper) used to make a great boast of it, and to exult over those of Sind adjoining them. On this account the ruler of Sind is said to have sent for the sage Sahsih (Sahasī) and to have commanded him to try and invent some other game, which should entirely surpass this boasted Persian game of *Nard*, but to be also played like it, on a chequered cloth, and which among the wise, should be considered much more intellectual, and to require much greater skill, and far deeper thought, to play successfully.

But some centuries elapsed between the time of Ard-shīr Bābakān, who was the first monarch of the fourth or Sāsānīān dynasty of ancient Persia, and that of Nūh-shīrwān, who was the first of the fifth or Akāsirah dynasty, and in whose reign the Rai or ruler of Sind is said to have sent him a set of chess-men, and a chequered cloth to play it on, as presently to be related.

In the Sindī, as well as in the Hindī dilects, the name of this game is said to be derived from the Sanskrit word *Chaturaá*, signifying 'artful,' 'cunning,' and also 'variegated,' 'bi-coloured,' 'tesselated,' 'chequered'; which is said to refer to the several members, pieces, or component parts, a mere figure of speech referring to the elephant, the horse, the chariot, and the foot soldier, common man, or pawn. The Persians rejected the short *a* in the word, and called it Shaṭrang, while the 'Arabs styled the game Shaṭranj.[1]

The statement regarding its invention, contained in a famous old book, entitled "Nafāyis-ul-Fūnūn," or "Precious Things in Science," is as follows.

Sahsih (Sahasī), also known as Laj-Lāj, son of Dāhir, which latter was one of the ancient rulers of Sind (and the last of the Rais or

[1] An amusing scene occurred on one occasion with reference to the pronunciation of the name of chess, at a Court of Requests at Poonah in 1851 of which I was a member, when the Assistant Bāzār-Master, who acted as Interpreter to the Court, mistook the word Shaṭrang—Chess—for Shaṭranji—a Carpet. A native, one of the professed chess players, had made a claim on a young Queen's officer totally ignorant of the language, for money lost to him while playing chess, and which the Interpreter rendered, "*money, the price of a carpet.*" When the President was about to give the claim in the native's favour—and the Interpreter had had ample time to correct his mistake, had he known of it—I ventured to observe that the Interpreter had made "a slight mistake," and that the claim was not for a carpet, but for money lost at chess, and which, on being again asked, the native confessed. On this the President, a hot old Colonel, thundered out to the claimant: "Get away you insolent rascal! I have a great mind to order you a flogging, coming here and taking up the time of the Court with your gambling claims!"

kings of Sind, who fell in battle fighting against the 'Arabs, when they subdued that territory in 94 H.—712-13 A.D.—, was also called Dāhir), was the inventor of the game. Two reasons are given why it was invented. One is, and apparently the most authentic one, that among the ancient rulers of Sind, Rai Bhalīt,[1] by some called Rai Baghil, who was very warlike, and who was never contented unless leading his troops against some one, and carrying on wars against his neighbours, at last became afflicted with some painful disorder which precluded him from sitting a horse, or on an elephant; and as he was passionately fond of military operations, and "setting squadrons on the field," he assembled together the sages, and all the most sagacious and ingenious persons of his court and of Sind, and addressed them, saying: "As you are all aware that I am afflicted with this complaint, I desire that you would devise some contrivance, whereby, without being obliged to sit on horse-back or on an elephant, I may still be able to occupy myself in (the semblance of) warfare; so that I may divert my thoughts from brooding over this disorder afflicting me, and thereby obtain some relief."

Sahsih (Sahasī), otherwise Laj-Lāj, son of Dāhir, then came forward, and having made his obeisance, represented, saying: "I have in my possession an expedient whereby this difficulty may be solved and remedied, and the Rai obtain the alleviation he seeks." Thus saying, he arose, and having gone to his own dwelling, he soon returned, bringing along with him the game of chess complete, a cloth to play it upon, and the chess-men, all of which he had invented. The other wise men there assembled greatly applauded Sahsih for his invention, and considered that *nard* or backgammon was not to be compared with it; while Rai Bhalīt, was so transported with delight, that he declared to Sahsih, saying: "Demand of me, O sage whatever thou mayest desire, and I will grant it unto thee."

Sahsih, thanking the king, replied: "If the Rai shall be pleased to grant what I ask for, well and good, otherwise it is as he may please to command. I merely ask that a single grain of wheat may be placed on the first square of the chess-cloth, and doubled every time on each

[1] Al-Mas'ūdī who wrote the "Murūj-uẓ Ẓahab wa Ma'ādin-ul-Jauāhir—" "Meadows of Gold and Mines of Gems"—and described the state of the countries of the east and the west, about 332-33 H. (945 A.D.), in his 7th Chapter, records, that Dab-Shalīm, one of the kings of Sind, who wrote the famous book, "Kalilah and Damnah," was succeeded by another king named Bhalīt, who reigned 80 years; and other writers, including the "Gardaizī," state that, in his time, the book in question, and the game of chess and the means of playing it, were despatched to Nuh-shīrwān, as mentioned farther on.

succeeding one. For example; on the first square one grain of wheat on the second two, on the third, four, and on the fourth, eight, and so on; and when the number of squares on the cloth shall have been computed after this manner, be pleased, O Rai! to command that that quantity of wheat be made over to me."

When Rai Bhalīt heard this, as he supposed, modest request, he exclaimed to those present in his assembly, in the most contemptuous manner: "I was desirous of bestowing upon him something of great value, and he has instead, merely asked for the most insignificant and paltry thing possible!" To this Sahsih replied: "This is the request that I desire to make, if the Rai shall be pleased to grant it, I do not desire anything more, and shall be quite satisfied with that." The Rai, who imagined he had gone out of his wits, commanded that what he had asked for should be given to him. But when the revenue officials began to make their computation, in order to carry out the Rai's commands, they, in a great fright, despatched one of their number to his presence, who represented saying: "In the whole of our country such a quantity of wheat cannot be obtained as would be required to carry out the Rai's commands respecting Sahsih." When Rai Bhalīt heard this statement, he was filled with amazement, and could not credit it; and he commanded that all the revenue officials should be summoned before him, and show how they arrived at, as he conceived, such an absurd conclusion.

When the revenue officials, with very long faces, appeared before him, he required them to show how they made out that there was such difficulty, nay impossibility, in complying with what Sahsih had asked for; and what they thought it would be advisable to do under the circumstances. They replied, that if the wheat produce of the whole world could be collected together, it would not come up to the quantity required to carry out the Rai's command. On hearing this, Bhalīt was still more amazed than before, and he felt certain that they could not be speaking the truth; and he commanded that they should proceed to prove their statement clearly and fully. A number of arithmeticians accordingly assembled together for the purpose; and after making their calculations, declared that it was beyond the power of anyone to comply with Sahsih's request. The way in which they proceeded to prove this was, that, having placed one grain of wheat on the first square, and doubling the number each time, when they reached the sixteenth, it was proved that the quantity then amounted to 32,760 grains of wheat, which is equal to 5 *sers*;[1] and when the nineteenth square was reached,

[1] A weight varying from one pound to one pound fourteen ounces in different parts.

a *mann* was required, which is equal to 40 *sers*. Going on calculating in this manner by the time they came to the fortieth square, the quantity required was 2,970,152 *manns*, which the revenue officials computed to be the produce of one city with its dependent lands and villages, according to the revenue custom in those parts; and they then began to calculate by cities. For the fiftieth square it was found that the produce of 1,024 such cities would be required; for the sixtieth square, the produce of 1,048,576 cities; and for the sixty-fourth or last square, 16,777,216 cities! But, taking the surface of the whole earth into account, if there should be one city on every square mile even, there would not be sufficient to furnish the quantity of wheat required to carry out the promise given to Sahsih, much less the cities and their lands and villages contained in the Rai's dominions. Hearing this astonishing statement, Rai Bhalit turned his face towards Sahsih and exclaimed: "O sage! thy genius and sagacity in inventing this game of chess are as nothing compared with the astonishing kind of reward which thou hast chosen for it."

As it was found thus to be impossible to comply with Sahsih's request, whether he received or accepted any other reward, the chroniclers do not say. Be this as it may, Rai Bhalit used to be constantly occupied in playing the game up to the time of his death. When this took place, there was no heir to succeed him on the throne, save his wife, who was then pregnant by him. Consequently, his widow, in concert with the chief men of the country, proceeded to administer its affairs until the period arrived for her being delivered; and she gave birth to a male child. She gave him the name—not a *title* here—of Shāh; and used to devote herself to his bringing up, and to his education. During his childhood and early youth, she continued as before to carry on the affairs of the country; and when Shāh grew up, he, inheriting his late father's warlike spirit, began to undertake military expeditions; and he brought the whole of his father's territories, some of which had been seized by enemies during his minority, completely under his sway. In whatever direction he turned his arms he used to be successful, until after some time had passed away, in one of his more distant expeditions, he was dangerously wounded in an encounter, and died of his wounds.

There was no one about the court who could venture to break this sad news to his mother, and acquaint her with the fate of her son, until one of the chief men, who was a proficient in the game of chess, which her late husband, Rai Bhalit, used so much to delight in, agreed to acquaint her. When he reached the presence of the Rānī, he found her in a state of great anxiety and despondency, and her mind much disturbed on account of the prolonged absence of her son. Although he was well

aware of the reason, he inquired of her the cause of her affliction, and the disturbed state of her mind, waiting for an opportunity to acquaint her with her son's fate. She replied: "It is now a long time that no news has been received of Shāh, my son, and nothing appears to be known as to the cause thereof, or what may have befallen him; and this surely is enough to make his mother's heart sad." The great man replied, saying: "It should be known to the Rānī, that from the hardships and dangers attending distant expeditions there is no remedy, and no avoiding them, nor the anxieties, uncertainties, and reverses attendant on the exercise of sovereign power, and the conduct of military affairs." He then managed to lead the conversation to the invention of the game of chess for the amusement and diversion of the late Rai, her husband, which interested her so much, that she requested him to go at once and bring the chess-men and the cloth to play it on, and teach her how the game was played. He did so accordingly; and he continued to teach her for some days, in such wise that she soon gained some expertness therein, while, at the same time, it diverted her mind from constantly brooding over the non-receipt of authentic tidings of her son.

She was one day engaged in playing the game with this great man, and was winning, the superiority being on her side, when all at once she called for the Shāh or King; and as her opponent's Shāh had no move left on the board or cloth, she exclaimed: "Shāh māt," which, literally, means, "Shāh is undone," "overthrown," or "destroyed." The great man, now finding the opportunity he sought, replied: "May the life of the Rānī be prolonged, but it is now some time that this very mishap occurred to Shāh, her son, as is here shown; and no one dared to break the sad news; but now it has been pronounced from her own lips." The truth now flashed upon her, and the fate of her son she thus learnt by means of the game of chess; and though she was greatly distressed, as may naturally be conceived, the delicate manner in which it was imparted, tended, in some measure, to alleviate her affliction and sorrow, and to enable her to resign herself to the inevitable and irrevocable.

There is, however, another account respecting the manner in which the news of her son's death was imparted to the Rānī, as I before mentioned. It is, that when Rai Bhalīt found his end approaching, he named his only son, Gau, then a mere boy, his successor, and soon after died. On account of his youth he was then incapable of being intrusted to carry on the affairs of government, and, consequently, the chief men of the kingdom held counsel together, and deemed it advisable to confer the government on the late Rai's brother, Gau's uncle, who was named Dambīr, and made him Regent, until such time as Gau should be capable of assuming the reins of authority.

As soon as Dambīr became firmly established in possession, and affairs had assumed a settled state, he married the widow of his late brother, the mother of Gau; and she in due course of time bore him a son, who was named Talchand. Not long after Dambīr also died, and the twice widowed mother of these two sons by her two husbands, was left to administer the affairs of the country, until her eldest son should be capable of doing so, and she accordingly assumed the reins of Government. But as her two sons grew up, rivalry arose between them, which continued to increase, until, at last, when they had attained near unto man's estate and years of discretion, they began openly to quarrel for the possession of the sovereignty. Notwithstanding that their partizans and supporters and well-wishers endeavoured to pacify them, and bring about a reconciliation between the rivals, their efforts were of no avail, and, at last, the two brothers came to an open rupture, and hostilities ensued between them. Having mustered their followers, they come to an encounter, during which, the forces of Talchand took to flight, leaving him on the field among his adversaries. He was mounted on an elephant, and was unable to get out of the *mêlée*, and manfully stood his ground. His brother's forces had so completely surrounded him, indeed, that his elephant could not move one way or other, and his escape was entirely cut off; and in this helpless state he died of pride and chagrin. His mother was overwhelmed with grief at his loss, and would not be comforted; and it was with great difficulty that she could be prevented from ascending the funeral pyre with the corpse of her son, Talchand.

Gau, her eldest, sent a message to his mother, in order to clear himself from the supposition that he had caused his brother to be put to death, and at the same time, besought her to abandon the idea of destroying herself; that he had had nothing to do with his brother's death, which had happened in the manner related above. Gau then directed the sages of Sind to adopt some means of demonstrating to his mother how Talchand was situated at the time of his death; and this one of them succeeded in doing by means of the game of chess, in which he had managed to interest her. He took the chess-men and chequered cloth, and showed her how the game was played. In the course of the game the Shāh Bādshāh, or Shāh, the King, on the board or cloth, became *shāshdār*, or unable to move, and the Foot-men, the Elephant (the Bishop of Europeans), the Horse-man (the Knight or Chevalier), and the Wazīr or Queen, surrounded the Shāh Bādshāh or King, on all sides, when the players exclaimed: "Shāh māt" or "Shāh, the King, is undone or destroyed," and having no move left, and no means of flight or retreat, he perished accordingly, and the game was won.

The wise men who were present during the playing of the game, now succeeded in showing the Rāni that this game represented the situation and positions of Gau and his brother, Talchand, on the occasion of the latter's death, after being deserted by his followers, and being left on the field completely surrounded by his opponents; that Gau himself never moved from his position in the slightest degree; but that his forces had made Talchand "*shāshdār*" or unable to move; and that Talchand, finding himself in this position, out of his great pride, and the chagrin at the helpless state he found himself in, died, and thus became "Shāh Māt" or undone—Check-mated.

The Rānī thus became convinced as to the cause and manner of her son Talchand's death; and she was satisfied in her mind that Gau had not slain his brother. She now learnt the game, and began herself to play it; and whenever the "Shāh Māt" came about, she would melt into tears at the remembrance of her son's fate; and Gau now became ruler of the country.

It is from these words "Shāh Māt," that the words "Check Mate" are derived, showing how words in the course of ages, handed down, too, from one race of people to another, become vitiated. The word "Māt" is derived from the 'Arabic *māta*, "he is dead"; and is used in Persian to signify 'conquered'; 'subjected,' 'reduced to the last extremity,' etc. Both Shāh and Bādshāh mean a king or sovereign, but the former word is given as a name to a man, as well as being used as a title, but the latter very rarely so, as in the title and names of the famous Saljūḳ sovereign, Sulṭān Malik Shāh, all three words being of the same meaning; but the first is his title, and the latter his name, Malik Shāh. The word "Rukh," likewise, which Europeans call the Rook or Castle, has various meanings, one of which is the name of the fabulous bird of the "Arabian Nights," and other eastern romances and traditions (but vitiated into "Roc"), and after which word, "Rukh," eastern lexicographers say, one of the pieces in chess was named.

It remains now to be mentioned how and in what manner the game of chess was first introduced into Irān-Zamīn or the ancient Persian empire.

That part of western Hind or India lying nearest to Persia, which at present constitutes the province of Sind, and the southern part of the country of the Panj Āb or Five Rivers, at the period in question, and for a long time after, was well peopled, and in a flourishing condition. The Mihrān of Sind, the great river known as the Great Mihrān, or Hakṛā, or Wahindah, and now known as "the Lost River of the Indian Desert," or more correctly, the Dried up Hakṛā, flowed through the middle of the country and fertilized it. The Sindhu, or Indus of

the Greeks, was at that period but a tributary of the Mihrān or Hakṛā and united with the Panj Āb or Five Rivers, giving name to the present territory so called, three days' journey below, or to the southward of Multān. Sind had at a very early period, formed part of the empire of the Persians; and in the time of the Kaiānīān, or third Persian dynasty, in the reign of Gushtāsif, Bahman, his grandson, and subsequent successor, led an army into Sind and Western India. He reduced Sind completely, and some portion of India adjoining it; and in the district of Sind known as Būdah, he founded a city, which he named after himself, Bahman-Ābād or Bahman-Nih, which the people of Sind, in their dialect, call Bahman-No, or Bahman's City—*ābād* and *nih* both meaning a city in the ancient Persian. The ruins of this city of Bahman still remain; but English writers, under the erroneous idea that the name must refer to the Sanskrit word Brahman, and unacquainted with the past history of those parts, have turned it into Brahman-ābād—a purely Sanskrit name with a purely Persian termination, a wholly impossible combination.

Bahman, known as "Dirāz Dast," or "the Long Armed," is the Longimanus of the Greek writers. He is entitled Kai Ard-shīr, who married Ḥadassah or Esther, the Isrā'ilī, a direct descendant of Ṭālūṭ or Saul, king of Isrā'il; and to Bahman, the Isrā'ilīs owed their delivery from captivity.[1]

Thus in the time of Nūh-shīrwān, the first monarch of the fifth or Akāsirā (the plural of Kisrā) dynasty, known as "The Just," the territory of the rulers of Sind extended into the northern Panj Āb of the present day, to the then southern boundary of the Kash-mīr kingdom, which then extended over the whole of the alpine Panj Āb and beyond; on the east it adjoined Hājpūt-ānah; northwest to the Khwājah Āmarān range; and west over great part of Mukrān. The then rulers of Sind were not under the direct control of the Persians; but they acknowledged the supremacy of the Persian monarchs, and paid a small tribute in virtue thereof.

Shortly after Nūh-shīrwān had reached his capital, Istakhur of Fārs or Persia proper, on his return from an expedition against the Khākān of the Turks, an envoy reached his court from the Rai of Sind bringing presents for the Kisrā, Nūh-shīrwān, including several elephants; and among other curious things, a set of chess-men, and a cloth on which to play the game. The envoy also brought a message from his sovereign, the Rai of Sind, to the effect that, if the sages of the Kisrā, Nūh-shīrwān's court could discover how this game was

[1] See my "Mihrān of Sind," in the "Journal," Vol. LXI., Part III. for 1892, and "Extra Number," for 1895.

played, which game one of the sages of Sind had invented, he would be ready to give up his territory and his treasures to him; but, if they could not, it would be unworthy in him to acknowledge Nūh-shīrwān's superiority, or pay tribute to him in future; and it would be unjust and unbecoming in him, the Kisrā, under such circumstances, to entertain the idea of enforcing it by invading his territory; and further, in case any of the Kisrā's wise men had invented any thing of the kind, that he would be pleased to send it to him." This message, therefore, was equivalent to a wager, that he would stake his territory and wealth against Nūh-shīrwān's claim to suzerainty over Sind and the extortion of tribute, and that the sages of Persia could not discover how the game of chess should be played; but, in this, the Rai of Sind was "Check Mated" at his own game, as will presently appear.

I must here retrace my steps for a moment, to refer to the famous Minister of Nūh-shīrwān, the sage, Būzur Jamhir.

One night in the early part of his reign, Nūh-shīrwān had a dream, which greatly disturbed him. He beheld himself seated on the throne, with a goblet of wine in his hand, and was about to quaff some of its contents when a hog, which was seated at his side unperceived, snatched the goblet out of his hand, and drank of the contents. He caused the wise men of his court to be summoned to his presence; and when they were assembled he related to them his horrid dream, and requested that they would interpret its meaning to him. All were at a loss to explain it, until after a short time, one of the Mūbids or Priests of the Gabrs or Fire Worshippers, brought to Nūh-shīrwān's presence, a young man, a native of Marw of Khurāsān, who had lately been studying at Balkh, where was the great Ātish-Kadah or Temple of the Gabrs, who was named Abūzur Jamhir, or Būzur Jamhir, to interpret the monarch's dream, which still disturbed him greatly. The dream having been told him, he, after some consideration, explained it. He said: "In the Kisrā's *ḥaram* (vul. "harem")—which contained upwards of one hundred ladies, the sisters and daughters of kings and petty rulers—there is one lady, the daughter of the Malik or king of Chāje (the ancient name of Farghānah) of Turkistān; and along with her, in the disguise of a slave girl, there is a youth, and he is on terms of intimacy with her." This interpretation amazed all present; and Nūh-shīrwān commanded that investigation should at once be made, and that all the ladies and female attendants of the *ḥaram* should be brought before him one by one; and the young man, the Khwājah, Būzur Jamhir, was in attendance. He detected the youth disguised as a female slave; and he, along with his paramour, was forthwith put to death.

From that time forth, the favour of Nūh-shīrwān was bestowed upon the young Khwājah, whose esteem he acquired, and who rose to high rank, soon becoming his chief minister. At last, according to the chronicler, Abū-l-Faẓl-i-Baihaḳī, who wrote about the year 450 H. (1058 A.D.), Būzur Jamhir fell into disfavour, because he abandoned the faith of Zurtusht (vul. "Zoroaster"), and became a convert to Christianity. Nūh-shīrwān cast him into prison in consequence; and notwithstanding the tortures to which he was subjected by "The Just" monarch—in this instance sufficiently Unjust—to get him to recant, he would not do so. He held out, and eventually became blind, and totally so, as it was supposed, from the tortures to which he had been subjected; but others say he was blinded by Nūh-shīrwān's command.

To return to the envoy from the ruler of Sind, and the game of chess. Nūh-shīrwān, and the learned men of his court, never having seen anything of the kind before, were, of course, quite unable to understand the game, and were at a loss to explain it. At this time Būzur Jamhir had been deprived of his sight, which Nūh-shīrwān is said to have greatly regretted when too late; but the sage was still in confinement. He was now sent for; and when he entered the presence of Nūh-shīrwān the latter expressed his regret for what had been done. Būzur Jamhir replied: "When a king becomes angry with a servant, it behoveth him to deprive the servant of something or other, in order that, should his sovereign subsequently relent, and show compassion towards his servant, he may be able to restore it to him again; but the blessing of sight cannot be thus restored when once destroyed." Nūh-shīrwān was quite abashed at these words, and felt completely humbled; and the sage continuing, said: "But through the auspicious fortune of the king, my sovereign, a little sight still remains in his servant's eyes." Having expressed his delight at hearing these words from the mouth of the sage and returning thanks to Heaven that he was not totally blind, Nūh-shīrwān had the envoy from the Rai of Sind called in; and when he entered, the chess-men and the cloth were produced for Būzur Jamhir to look at, and to discover, if he could, how the game was played. Būzur Jamhir, after examining the chess-men, said to the envoy: "Come along with me that I may play a game with thee." The envoy accompanied him accordingly; and ranging one half the chess-men on the cloth, he waited to see what Būzur Jamhir would do. He ranged his chess-men exactly after the same manner; and the Sindī envoy commencing to move, Būzur Jamhir followed him in his moves. He lost the first game, but improved on the second, which was a drawn game, and beat the Rai's envoy in the third, and checkmated him!

The sage subsequently, in the retirement of his prison, improved

upon the game of *Nard* or Backgammon. He did not invent it, as some have supposed; for it had been known long before, as I have already shown. But, in former times, before Būzur Jamhir improved upon it, the dice were but two, on each of which were fifteen marks or dots, which being added up made thirty, and the game was single. Būzur Jamhir added one dice more, and five other *mansūbahs* or points, as now used; and when he had completed his improvements, a complete set was despatched to the ruler of Sind, as he had requested. What the upshot of the Rai's challenge was respecting the game of chess has not been recorded.

The names of the seven *mansūbahs* or points in *Nard* or Backgammon, as improved by the sage, Būzur Jamhir, are, 1. *Kād*, which means quantity. 2. *Ziyād*, increase or growth. 3. *Satārah*, veil, curtain, star or fortune. 4. Hazāran, thousands. 5. Khānah-gīr, holder or possessor of the house or compartment. 6. *Tawīl*, long prolix, tall; and 7. *Mansūbah*, plan, project, scheme, or game.

The Arabian prophet, Muḥammad, was born in the fortieth year of the reign of the Kisrā, Nūh-shīrwān; and the historian, Abū-l-Faẓl-i-Baihaḳī, previously quoted, who states that Būzur Jamhir had become a Christian, says, that the sage, shortly after these events, died from the effects of the ill-treatment he had been subjected to; and that a year after his death, Nūh-shīrwān himself, "departed to the Fire-Temple below," after a reign of forty-seven years, when Muḥammad was in his seventh year, 576 A.D. He died a natural death, and was never deposed, as Gibbon tells us; but his son and successor, Hurmuz, was.

The pieces in the game of chess were, at first, wooden figures having the human form; and what is known now as the King, was then called Shāh Bādshāh, from Shāh son of Rai Bhalīt. The Castle or Tower of the present was then styled the Rukh, after that fabulous bird, as before mentioned; the Bishop of the present day, was then the Fīl or Pīl (f and p are permutable) or Elephant, and was sometimes called the Camel; the Knight or Chevalier was known as the Faras, or Asp, signifying a Horse; the Queen was styled Farz, or Farzīn, or Farzī, or Farzān, and also Wazīr or Minister; and the Pawn or Foot-soldier or Common Man, was called Piyadah as those words signify. "Shāshdār" means "Confounded," "Distressed," "Astonished," "Useless for a square," "Tied up;" and "Shāh Māt," as before mentioned, means "Shāh Bādshāh, or Shāh, the King, is reduced to the last extremity, conquered," etc.

The names used in India differ somewhat, most of them being derived from the Sanskrit language.

The wise and accomplished Khalīfah, Al-Māmūn, son of Harūn-ar-Rashīd, composed some lines on chess, which literally are as follow :—

"Upon a square of red-dressed leather,
Two friends, for generosity well-known,
Re-call war to mind, and thereon stratagems invent.
Without the guiltiness of shedding blood therein,
This assaults that, and that assails this;
And the eye of vigilance sleepeth not.
Behold the ingenious foes! how skilfully they move
Between two hosts, without banner or drum."

Bābhan.—*By* Mahāmahopādhyāya Haraprasād Shastri.

[Read 5th March, 1902.]

There are in Behar and in Benares a class of men known as Bābhans or Bhuī-hārs. Their position in Hindu society is extremely anomalous. They claim to be Brāhmans but no good Brāhmans such as the Kanojia and Sarayūpāriyā treat them on equal terms. They would neither inter-marry with them nor eat with them. On seeing a Brāhman a bābhana makes his obeisance, saying: "*Paon lagi*," (I touch your foot), the Brāhman does not nod in return but pronounces a benediction as he would do to an inferior caste.

The high position attained by some members of this class, such as the Mahārājās of Hatna, Tikāri, Betia, and in the North-Western Provinces of Benares has raised them in the estimation of the Hindus, and some of them now claim to be Brāhmans and profess to be students of Yajurveda. But the professors of other Vedas too are not rare.

The anomalous position held by these has long attracted the attention of scholars. The Pandits think that they are Mūrdhā-bhiṣiktas a class between Brāhmans and Kṣatriyas. So they bow to the Brāhmans and Brāhmans pronounce benediction on them. They offer a curious problem to these engaged in the investigation of castes and occupations of Indian people.

I was struck the other day to find in the Asoka inscriptions, the term Bābhan used several times as a corruption of the word brāhmana in the pillar inscriptions. In one place it is used with the Ajīvikas a well-known sect of ascetics in ancient India whom Keī identifies with the Bhāgavatas. In another place it is used in connection with the Çramaṇas, Buddhist monks.

Now the question is, why is the Asoka corruption, *i.e.*, Buddhist Corruption, of the word Brāhman be the proper name of a peculiar class of men who claim to be Brahmans, whose claim is not admitted by Brāhmans?

In Hindu Sanskrit works we often hear of Brahmana Çramaṇas,

i.e., those who were Brahmans once but had became Çramaṇas and lost their Brāhmanhood, but still they are called Brāhmans.

From these two facts I have been led to conclude that the Bābhans were Brāhman-Buddhists who lost their caste and position in Hindu Society, but on the destruction of Buddhism are again trying, though unconsciously, to regain the old position they enjoyed 2,000 years ago.

Leaving the safe ground of philology if I am permitted to speculate a little, I believe I have got the derivation of the word Bhūmi-hāraka. After the fall of Buddhism these Bābhans misappropriated the rich monastic lands and from that fact they are called Bhumi-hārakas. The word Bhumi-hārak is not a Sanskrit word. It is not to be found in any Sanskrit Dictionary. It is a Sanskritized form of the Hindi word Bhumi-hāra, the misappropriator of land.

The geographical distribution of the class (Bābhan) favours the theory of their Buddhistic origin. They are to be found in western Bihar and eastern Koçala countries where Buddhism originated and lingered longest.

Note on a find of Copper Coins in the Wun District, Barār.—*By* Major Wolseley Haig, *First Assistant Resident, Haidarābād.*

(With Plates I. and II.)

[Read 5th March, 1902.]

In 1900 some labourers working in a field at Dhanaj in the Dārwha Ta'alluq of the Wun District found a number of copper coins buried under the soil. The matter was reported and 1,227 coins were recovered. I have examined these coins and find that they are, with a few exceptions, coins of the later Mughal emperors from the Ēlicpūr mint. The following descriptive catalogue of them forms a supplement to the late Mr. Rodgers' paper on Mughal copper coins published in Vol. LXIV (Part I) of the Society's Journal. There are a few Dakanī coins which will be specially noticed.

I. The first coin which I shall notice is the most interesting, and, I believe, the rarest in the find. It is a copper coin of Kalīmu'llah Shāh, the last Sulṭān of the Bahmanī dynasty. This Sulṭān ascended the throne in 1525 A.D., and died in 1527 without ever having really reigned, being for a considerable part of the interval between his accession and his death a fugitive. His coins are not, however, so rare as might be supposed, as money was, I believe, minted in his name even after his death. Muḥammad Azīz Mīrzā of Haidarābād has some specimens of this coin in his collection, and I have one.

I have illustrated this coin (pl. I, No. 1). I read the inscriptions on the coin as follows—

الله	الله
كليم	بنصر
السلطان	المويد
البهمني	

II. The second coin which I have illustrated is one of which I have not been able to decipher the inscriptions. From the appearance and style of the coin I think it must be attributed to one of the later Quṭb Shāhī Sulṭāns of Gulkunda. I form this opinion from the arrangement of the words السلطان on the reverse, (pl. I, No. 2).

III. No. 3, pl. I, No. 8, pl. I and No. 22, pl. II are illustrations of what I believe to be specimens of the same coin. I am unable to give a satisfactory reading of the inscriptions. The words السلطان are legible on the obverse and on two specimens the name of the mint town (حیدرآباد) preceded apparently by ضرب appears on the reverse. After comparing these coins with other specimens in the collection of the Rev. H. B. Hyde I attribute them to Sulṭān 'Abdu-'llāh Quṭb Shāh, the fifth Sulṭān of the Quṭb Shāhī dynasty.

IV. No. 4, pl. I, is an illustration of a copper coin of Jahāngīr. On the obverse nothing but the Emperor's title is legible. On the reverse what I take to be the name of the mint appears, but I am unable to decipher it.

V. There are two Mughal copper coins of the Sūrat mint. One is of the same type as Nos. 67 and 68, pl. XVII, J.A.S.B., part I, Vol. LXIV. These coins, though illustrated, were not described by Mr. Rodgers. I do not know to which Emperor they are to be ascribed.

VI. The next Sūrat coin is one of Shāh Jahān, struck in the eleventh year of his reign. This coin is of the same type as No. 32, pl. XIV, J.A.S.B., part I, Vol. LXIV. I need not therefore illustrate it.

VII. No. 5, pl. I, is a coin of Aurangzib 'Ālamgīr I, struck at the Ēlicpūr mint. The execution of the die of this coin is very rude. The "teeth" of the letter ش are separated from one another, as is sometimes the case in the copper coins of the later Mughals. The date of the coin is A.H. 1114, and my reading of the inscriptions is as follows—

	(عالم گیر)
	شاہ
ضرب	پادشاہ
ایلچپور	۱۱۱۴
	ک
فلوس	(سکۂ مبار)

VIII. (1). No. 12, pl. I, is a dated coin of Aurangzib 'Ālamgīr I, from the Ēlicpūr mint. The date is A.H. 1112. There are three coins of this type. I have illustrated the best specimen. I read the inscriptions as follows—

س	ها (لمگیر)
فلو	پادشاہ
ایلچپور	۱۱۱۲

(2). No. 11, pl. I, is also a dated coin of ʻĀlamgīr I, from the Ēlicpūr mint. Though it bears the same date as the coins mentioned in the last paragraph the type is somewhat different. I have therefore illustrated it. The inscriptions are as follows—

عالم (گیر)
پادشاہ
ک
سکۂ مبار ۱۱۲ (۱)

ایلچپور
فلوس

(3). No. 18, pl. II, is an illustration of another dated coin of Aurangzīb ʻĀlamgīr I, from the Ēlicpūr mint. There are two coins of this type. The unit in the date on the coin illustrated is not clearly legible. I take to be ۵. The coin not illustrated bears the date 1114. I read the inscriptions as follows—

عالمگیر
۱۱۱۵
پادشاہ
ک
سکۂ مبار

ضرب
ایلچپور
فلوس

(4). There are 253 coins of the Ēlicpūr mint which I attribute to Aurangzīb ʻĀlamgīr I. They are undated and the only title or name which appears on them is عالمگیر. The style of the inscriptions leads me to ascribe them to Aurangzīb rather than to ʻAzizu-'d-dīn ʻĀlamgīr II. These coins which are illustrated in Nos. 19 and 20 (pl. II) are of two types. In No. 19 the title is divided thus عالم گیر, while in the other it is within as one word عالمگیر. I read them as follows—

(19)
عالم گیر
پادشاہ
ک
سکۂ مبار

ضرب
ایلچپور
فلوس

(20)
عالمگیر
پادشاہ
ک
سکۂ مبار

ضرب
ایلچپور
فلوس

IX. (1). No. 14, pl. I, is a coin of Shāh ʻĀlam Bahādur I, bearing the date 1122. It is also described, if my reading is correct, as having been struck at the Ēlicpūr mint in the third year of the reign. Shāh

'Alam Bahādur succeeded his father in A.H. 1118 so that the third year of his reign would begin in 1120. It may be that the reign was sometimes reckoned from the date on which Shāh 'Ālam overcame his brother, Kām Bakhsh, (Zī-l-Qa'dah 3, A.H. 1120), or from the date of his victory over his brother Muḥammad A'ẓam Shāh in A.H. 1119, in which case the third year of the reign would have extended into 1122. I read the inscriptions as follows—

ب	بهادر
ضر	شاه
ایلچپور ۳	پادشاه
فلوس	۱۱۲۲

Under the د of بهادر there is an ornament.

(2). No. 15, pl. II, is another coin of Shāh 'Ālam Bahādur I, of the Ēlicpūr mint, bearing the date 1120. The inscriptions are as follows—

۲ ایلچپور	شاه عالم
فلوس	۱۱۲۰

Under the last two letters of *'Ālam* there appears to be an ornament similar to that on the coin last mentioned. The figure 2, representing the year of the reign is clearly legible on the reverse of this coin, which follows the ordinary reckoning of the years of the reign of Shāh 'Ālam Bahādur.

(3). Nos. 9 and 10, pl. I, are two coins of Shāh 'Ālam Bahādur I, both of the Ēlicpūr mint but of slightly different types. No. 9 is dated 1121. There is no date on No. 10. The inscriptions on the reverse of the coins are differently arranged. There were four of these coins in the find, two of each type. I read the inscriptions as follows—

(9)		ضرب
	۱۱۲۱	فلوس
	شاه عالم بهادر	ایلچپور
(10)		ایلچپور
	شاه عالم	فلوس

(4) There are seven coins of Shāh 'Ālam Bahādur I, all of the Ēlicpūr mint and all dated 1121. These coins are similar in type to the coin illustrated (No. 52) in plate XV, Vol. LXIV, Part I, of the Journal, and there is no need for me to illustrate them here.

X. (1). There are sixteen dated coins of Muḥammad Shāh, all of the Ēlicpūr mint and all practically of the same type. The only variation is that the date appears in one example (1141) above the ش in the word پادشاہ while in the other fifteen coins the date is immediately below that letter. Of these coins fourteen bear the date 1139 and two the date 1141. The year of the reign appears on the reverse of seven of those bearing the former date and one of those bearing the latter. No. 6, pl. I, is an illustration of one of these coins. The inscriptions are as follows—

محمد	
شاہ	
بادشاہ	
۱۱۳۹	ایلچپور
ک	
سکۂ مبار	فلوس

(2). No. 13, pl. I, is another coin of Muḥammad Shāh, dated the twenty-third year of the reign. This is a coin of the Ēlicpūr mint but differs slightly from the coins mentioned in the preceding paragraph. There are two coins of this type, the other being dated in the nineteenth year of the reign. The inscriptions are as follows—

محمد	۲۳
شاہ	ضرب
بادشاہ	ایلچپور
ک	
سکۂ مبار	فلوس

(3). There are 117 undated coins of Muḥammad Shāh in this find, all of the Ēlicpūr mint. I have not thought it necessary to illustrate these coins as they are exactly similar to Nos. 6 and 13 (pl. I), except that they bear no date. The inscriptions are as follows—

محمد	
شاہ	ضرب
بادشاہ	ایلچپور
ک	
سکۂ مبار	فلوس

XI. No. 7, pl. I, is a coin of Aḥmad Shāh the son and successor of Muḥammad Shāh. There are 48 coins of this type, all undated and

all from the Ēlicpūr mint. These coins so much resemble those of Muḥammad Shāh that they can be distinguished from them only by the tail of the *alif*, the first letter of احمد or by the ح in احمد being unconnected with any previous letter. I have chosen the best specimen for illustration. The inscriptions are as follows—

احمد
شاه
پادشاه
ک
سکهٔ مبارک

ضرب
ایلچپور
فلوس

XII. There are 23 coins attributable either to Muḥammad Shāh or to Aḥmad Shāh. They are similar in type to Nos. 6, 7 and 13, pl. I, but bear no date. The inscriptions on these coins are incomplete and it is impossible to say to which reign they belong. The name is either محمد or احمد but it is impossible to say which.

XIII. No. 16, pl. II, is an illustration of a dated coin of 'Azīzū-d-dīn 'Ālamgīr II. There are four of these coins, all of the Ēlicpūr mint. Two bear the date 1172 one bears the date 1173 and the unit in the date on the fourth is not clearly legible, but is either 2 or 3. The inscriptions are as follows—

عالمگیر
۱۱۷۳
پادشاه
ک
سکهٔ مبار

ضرب
ایلچپور
فلوس

XIV. (1). No. 17, pl. II, is a dated coin of Shāh 'Ālam II, minted at Ēlicpūr. It bears on the reverse the figures 78, which I take to be the last two figures of the date 1178. The inscriptions are as follows—

عالم
شاه
پادشاه
ک
سکهٔ مبار

۷۸ ضرب
ایلچپور (۱۱)
فلوس

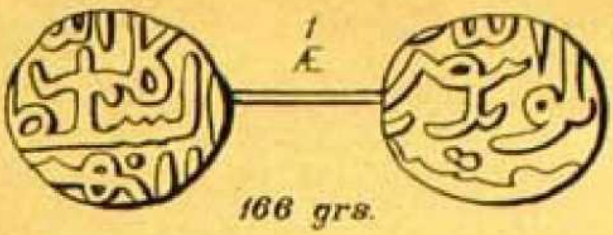
(2). No. 21, pl. II, is a coin of Shāh 'Ālam II, of the Ēlicpūr mint. There are seven of these coins on which the year of the reign is legible and seventy-four coins exactly similar to them in type, except that

the year of the reign is either wanting or illegible. The inscriptions are as follows—

۱۱	عالم
ضرب	شاه
ایلچپور	پادشاه
	ک
فلوس	سکهٔ مبار

XV. There are 734 coins the inscriptions on which are either imperfect or illegible, so that it is impossible to assign them to any Emperor, but they are all copper coins of the later Mughals from the Ēlicpūr mint.

The Dhanaj find contains, I think, a fairly complete collection of Mughal copper coins from the Ēlicpūr mint. I am not aware when that mint was established but there are no Ēlicpūr coins in the find earlier than the reign of Aurangzīb. There are also no coins of the reigns of Jahāndār Shāh, Farrukhsiyar, Rafī'u-d-darajat and Rafiu-d-daulah. It is probable that none of these Emperors except, perhaps, Farrukhsiyar, coined at Ēlicpūr.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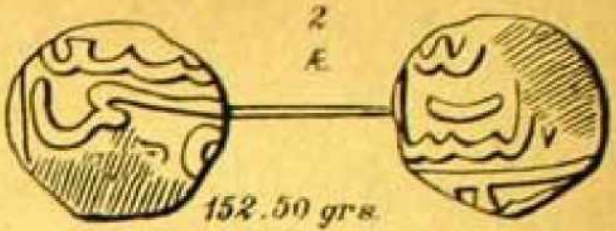
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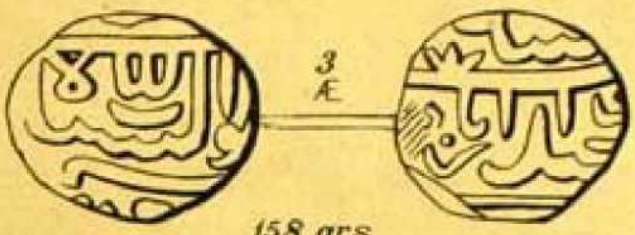
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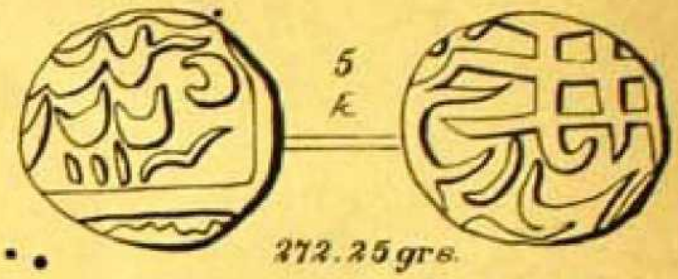
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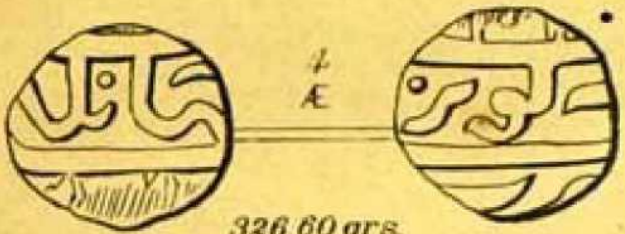
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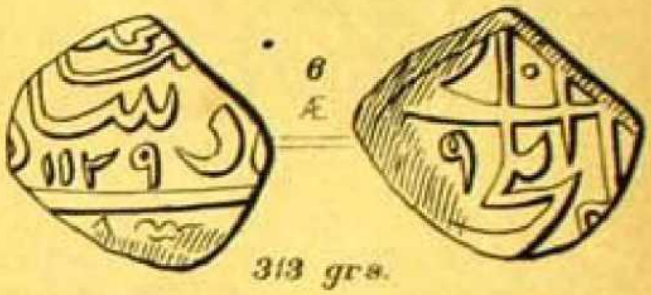
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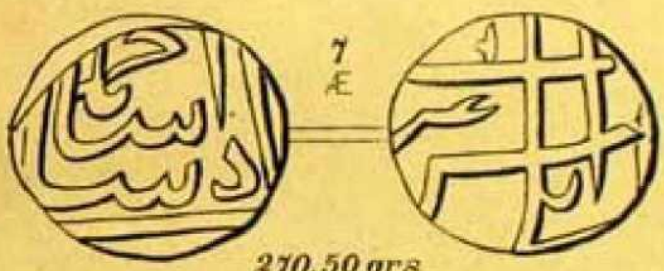
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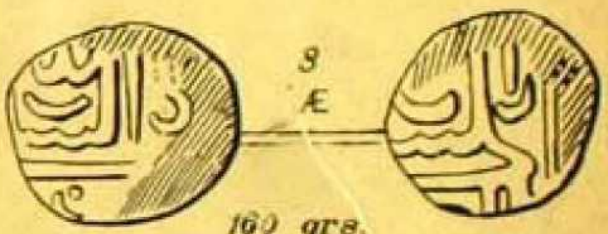
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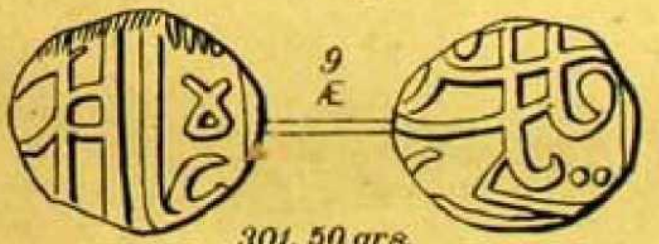
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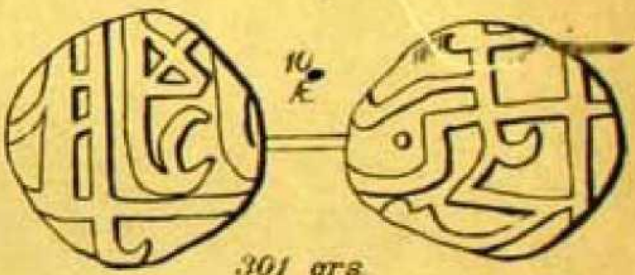
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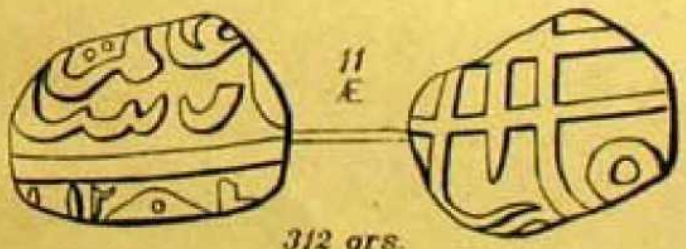
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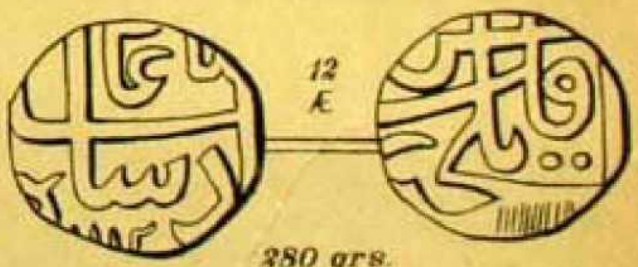
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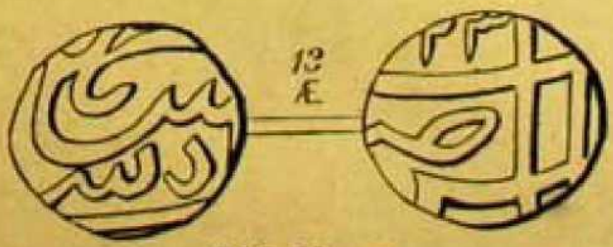
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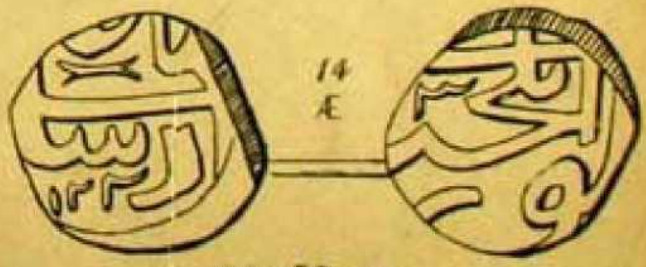
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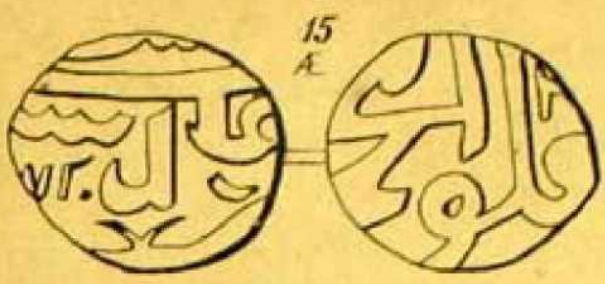
Wolseley Haig del.

Lith by S.C Mondul.

COPPER COINS IN THE WUN DISTRICT, BARAR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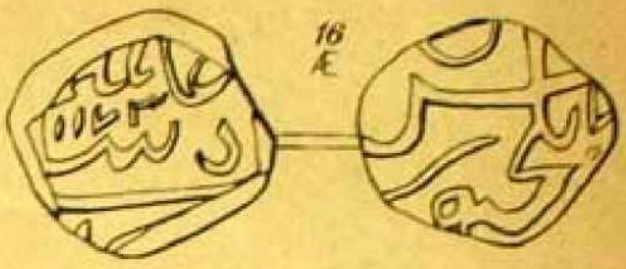
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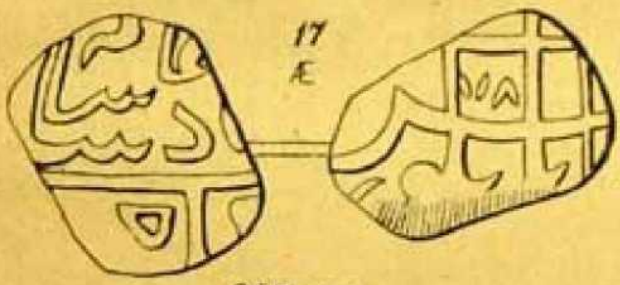
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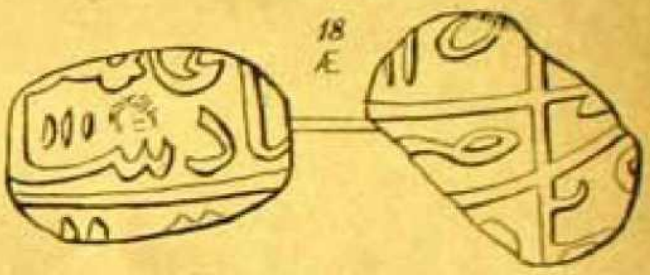
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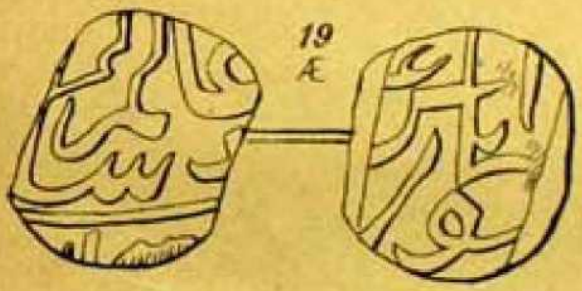
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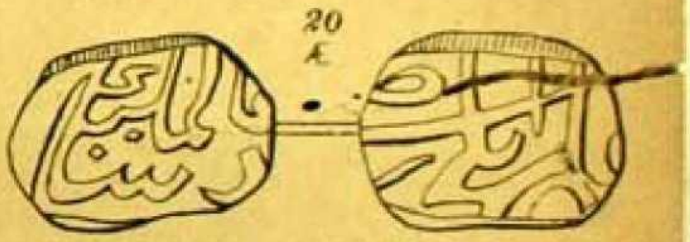
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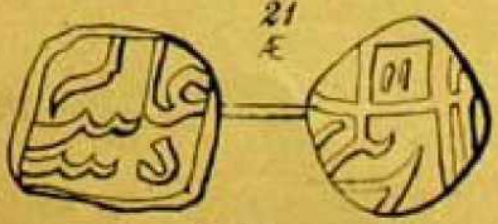
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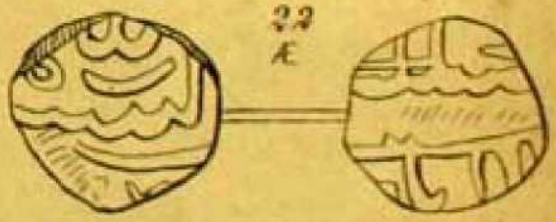
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154 grs.

Wolseley Haig del. Lith. by A.C. Chowdhary.

COPPER COINS IN THE WUN DISTRICT, BARÂR.

Under orders of the Council the following system of transliteration will be adopted for the future in all publications of the Society. Authors of papers for the *Journal*, Pt. I, are particularly requested to adhere to it in their contributions.

A. FOR THE DEVANAGARĪ ALPHABET, AND FOR ALL ALPHABETS RELATED TO IT.

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ॠ *ṝ*, ऌ *ḷ*, ए *e*, ऐ *ai*,
ओ *o*, औ *au*, ं *ṁ*, ँ *m̐*, ः *ḥ*

क *k*,	ख *kh*,	ग *g*,	घ *gh*,	ङ *ṅ*
च *c*,	छ *ch*,	ज *j*,	झ *jh*,	ञ *ñ*
ट *ṭ*,	ठ *ṭh*,	ड *ḍ*,	ढ *ḍh*,	ण *ṇ*
त *t*,	थ *th*,	द *d*,	ध *dh*,	न *n*
प *p*,	फ *ph*,	ब *b*,	भ *bh*,	म *m*
य *y*,	र *r*,	ल *l*,	व *v*,	(ळ *ḷ*)
श *ç*,	ष *ṣ*,	स *s*,	ह *h*.	

In the above the *virāma* has been omitted for the sake of clearness.

In Modern Vernaculars only; ऋ may be represented by *ṛ*, and ढ़ by *ṛh*.

Avagraha is to be represented by an apostrophe, thus सो ऽपि *sō 'pi*. *Visarga* is represented by *ḥ*, *Jihvāmūlīya* by *ḫ*, and *Upadhmānīya* by *ḫ*. *Anusvāra* is represented by *ṁ*, thus संसर्ग *saṁsarga*, and *anunāsika* by the sign ँ over the letter nasalized, thus अँ *ā*, आँ *ā̃*, and so on. The *udātta* accent is represented by the sign ´ and the *svarita* by ^. Thus, अग्निः *agníḥ*, जनिता *janitā́*, क्वा *kvâ*, कन्या *kanyâ*. The *anudātta* accent may be represented by `. Thus, ते अवर्धन्त *tḗ àvardhanta*.

B. FOR PERSIAN (INCLUDING ARABIC WORDS IN PERSIAN) AND HINDŪSTĀNĪ.

(The system is not applicable to Arabic when pronounced as in Arabic-speaking countries) :—

Vowels.	Consonants.	Sounds only found in Hindūstānī.
ا a	ب b	ﺑﮭ bh
آ ā	پ p	ﭘﮭ ph
ا i	ت t	ﺗﮭ th
ای ī		ٹ ṭ
ے ē		ٹھ ṭh
ا u	ث ṯ	
او ū	ج j	ﺟﮭ jh
و o	چ c	ﭼﮭ ch

Vowels.		Consonants.		Sounds only found in Hindūstānī.	
اَیْ	ai	ح	ḥ		
اَوْ	au	خ	kh		
		د	d	ڈ	ḍh
				ڈ	ḍ
				ڈھ	ḍh
		ذ	z		
		ر	r	ڑ	ṛ
				ڑھ	ṛh
		ز	z		
		ژ	zh		
		س	s		
		ش	sh		
		ص	ṣ		
		ض	ẓ		
		ط	ṭ		
		ظ	ẓ		
		ع	‘		
		غ	gh		
		ف	f		
		ق	q		
		ک	k	کھ	kh
		گ	g	گھ	gh
		ل	l		
		م	m		
		ن	n		
		ں	when representing *anunāsika* in Dēva Nāgarī, by ˜ on the preceding vowel		
		و	w (or rarely v)		
		ھ	h		
		ی	y		
		Hamzah	ء (where necessary) ’		

The ل of the article ال in Arabic words should be assimilated before the solar letters; and the vowel *u* which often precedes the article and absorbs its vowel should remain attached to the word to which it belongs. Thus—اقبال الدولہ Iqbālu-d-daulah.

Tanwīn may be rendered by *n*—e. g., *ittifāqan*. *Alif-i maqṣūrah* should be rendered by *ā*.

Final ہ need not be written in Persian and Hindūstānī words but should be written in Arabic words.

JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL.

Part I.—HISTORY, LITERATURE, &c.

No. 2.—1902.

Notes on the Dialect of the Kangra Valley, with Glossary of words peculiar to the Kangra District.

—By the late Edward O'Brien
Deputy Commissioner of Kangra.

Personal Pronouns.

Singular.

Nominative	... ...	*Maiṅ*, "I."
Accusative, Dative	... ...	*Minjo*, "me, to me."
Agent	... ...	*Maiṅ*, "by me."
Ablative	... ...	*Minjo te*, "from me."
Locative	... ...	*Minjo vich*, "in me." / *Minjo upar*, "on me."

Plural.

Nominative, Agent	... ...	*Assáṅ*, "we."
Accusative, Dative	... ...	*Assáṅ jo*, "us, to us."
Ablative	... ...	*Assáṅ tea*, "from us."
Genitive	... ...	**Mhárá*, *Mháre*, *Mhárí* "our, ours."
Locative	... ...	*Assáṅ vich*, "in us." / *Assáṅ upar*, "on us."

The second Personal Pronoun is declined as follows :—

Singular.

Nominative	... ...	*Tú*, "thou."
Dative, Accusative	... ...	*Tijo*, "thee, to thee."
Agent	... ...	*Tain*, "by thee."
Ablative	... ...	*Tijo tea*, "from thee."

* This is like the Márwárí forms of Hindi, *cf. Márwárí... Mháro*, "our, ours."

Genitive	...	...	*Tera*, *Teri*, *Tere* "of thee, thine."
Locative	...	...	*Tijo vich*, "in thee."

Plural.

Nominative	...	...	*Tussáṅ*, "you."
Dative, Accusative	...	...	*Tussáṅ jo* "you, to you."
Agent	...	...	*Tussáṅ*, "by you."
Ablative	...	...	*Tussáṅ te*, "from you."
Genitive	...	...	*Tumhárá*, *Tumhári*, *Tumháre* "of you, yours."
Locative	...	...	*Tussáṅ vich*, "in you."

The Proximate Demonstrative Pronoun is declined as follows :—

Singular.

Nominative	...	...	*Eh*, "this, he." / *Eh*, "this."
Accusative, Dative	...	...	*Is jo*, "this, to this."
Agent	...	...	*Ini*, "by this."
Ablative	...	...	*Is te*, "from this."
Genitive	...	...	*Is da*, etc., "of this."
Locative	...	...	*Is vich*, "in this."

Plural.

Nominative	...	...	*Eh*, "these, they."
Accusative, Dative	...	...	*Iná jo*, "these, to these."
Agent	...	...	*Ina ne*, "by these."
Ablative	...	...	*Ina tea*, "from these."
Genitive	...	...	*Ina da*, "of these."
Locative	...	...	*Ina vich*, "in these."

EXAMPLE.

Eh sach galánde je asá jie narásá mare.

They say this true, that the hopeful lives, the hopeless dies.—*Kángra Proverb.*

The Interrogative Pronoun *Kyá* "what?" is declined as follows :—

Plural.

Nominative	...	...	*Kyá*, "what?"
Dative, Accusative	...	...	*Kajo*, "for what?"

Ablative	...	...	*Kes tea*, "from what?"
Locative	...	...	*Kes vich*, "in what?"

EXAMPLE.

Ráti de handhne dá kyá phal paá.
Janghán dá núr guáe Rám.
Of wandering on foot at night what fruit did you get?
You spoiled the splendour (literally, light) of your legs, Oh Ram!—*Marriage Song.*

The Interrogative Pronoun *Kun* "who?" is thus declined:—

Singular.

Nominative	...	...	*Kun*, "who?"
Dative, Accusative	...	...	*Kus jo*, "whom," "to whom?"
Ablative	...	...	*Kus tea*, "from whom?"
Genitive	...	...	*Kus da*, *Kus di*, *Kus de* "of whom?"
* Agent	...	...	*Kuni*, "by whom?"

Plural.

Nominative	...	...	*Kun*, "who?"
Dative, Accusative	...	...	*Kinán jo* "whom" "to whom?"
Ablative	...	...	*Kinán tea*, "from whom?"
Genitive	...	...	*Kinán da*, *Kinán di*, *Kinán de* "of whom?"
Agent	...	...	*Kinan*, "by whom?"

Terá mungiá dupattá kini rangí ditá.
By whom was your green dupattá dyed?—*Marriage (Kángra).*

REMOTE DEMONSTRATIVE PRONOUN *Oh* "that," "she," "he," "it."

	Singular.	*Plural.*
Nominative	*Oh*, "he"	*Oh*, "they."
Dative, Accusative	*Us jo*, "him, to him"	*Unán jo*, "them, to them."
Agent	*Uni*, "by him"	*Unán*, "by them."
Genitive	*Us da*, *Us di*, *Us de* "of him"	*Unán da*, *Unán da*, *Unán de* "of them."

* *Kini* is also in use for the agent.

Correlative Pronoun *Seh.*

	Singular.	*Plural.*
Nominative	*Seh* "that, the same,"	*Seh.*
Dative, Accusative	*Tis jo*	*Tináṅ jo.*
Agent	*Tiní*	*Tináṅ.*
Genitive	*Tis da*	*Tináṅ da.*
	Tis di	*Tináṅ di.*
	Tis de	*Tináṅ de.*

Relative Pronoun *Jo.*

	Singular.	*Plural.*
Nominative	*Jo*, "who, which"	*Jo*, "who, which."
Dative, Accusative	*Jis jo*, "to whom, to which."	*Jinhán* and *Jinháṅ jo.*
Agent	*Jini*, "by whom"	*Jinháṅ*, "by whom."
Genitive	*Jis da*, "of whom"	*Jinháṅ da*, of whom.
Ablative	*Jis tea*, "from whom."	*Jinhán tea*, "from whom."

Examples.

Seh apní máu dá baṛá laḍla he.

He is a great darling of his mother.

Tis di junasa bari laṛáki he.

His wife is very quarrelsome.

Maiṅ vakil bhi kitá. Tiní dhavve máre, kichh uttar tiní bhi nahin kitá.

I engaged a vakil. He consumed (my) money, (but) he did not even make any answer.

Jinhán musadiáṅ da bal, tinháṅ bhare peṛú pal.

Those who have the assistance of the officials, have their grain receptacles (*peṛú pal*) full.

Jinháṅ jo, Rajea, tera trán.

Those to whom, Oh Raja, is your help.

Tinhán de ghar na kháṅ na manje bán.

To their houses is neither food nor strings for their beds.

Pronominal Adjectives of kind.

Adehá,	"such," "like this,"	Hindi, *Aisá.*
Tadehá,	"such," "like that,"	„ *Waisá.*
Jadehá,	"like which," "as,"	„ *Jaisá.*
Kadehá,	"like what," "how,"	„ *Kaisá.*

EXAMPLES.

Adehá guár koi mere dekhne vich nahiñ aea.
No fool like this came within my experience (within my seeing).*

Seh sáhab kadehá he.
What is that sahib like?
Jadehá aglá thá tadeha hí he.
As the former was like that exactly is he.

AUXILIARY VERB *Honá*, "to be."

Present.

Singular.	*Plural.*
Maiñ háñ, "I am."	*Assáñ háñ*, "we are" (hu).
Tú he, "you are."	*Tussáñ háñ*, "you are" (hu).
Oh he, "he is."	*Seh háñ*, "they are" (hin),

Future.

Maiñ hongha, "I will be." *Assáñ honghe*, "we will be" (bhole).
Tu hongha, "thou wilt be." *Tussán honghe*, "you will be" (bhole).
Sehhongha, "he will be." *Seh honghe*, "they will be" (bhole).

The past *tha*, "was," is like Hindi.

Aj mere boṭi kamán pichhe ke rahi gas háñ
To-day my $\frac{\text{cook}}{\text{kitchen}}$ servants have remained behind. (*Kánara*).
Tussán aj kal kia pahṛde háñ?
What are you reading nowadays?
Eh Rájpút halke háñ.
These are low Rájpúts.—(*Kángra*).
Kasora ri wife bari khundar he.
Kasorá's daughter is very handsome.—(*Gádi of Dharamsála*).
Aṭháhún te páhile jo sahib thú so khará thú.
The sahib who was before him, he was good.

Pronominal Adverbs of direction like *idhar* "hither," *udhar* "thither," *jidhar* "whither," *tidhar* "thither," *kidhar* "whither," seem to be wanting in Jándari.†

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* This would be in Gádi :—Mhá gowár mere herne má ná á
No fool like this came within my seeing.
(Observe—"herna," to see,
"ma" for *manj*, in,
"a," 3rd singular past tense *of* ánd, "to come"—áyá).

† Jándar or Jhándar is the term used by the Gaddis for the country not included in their country, the Gadderan. [It literally means 'cotton-clothed,' i.e., the people not dressed in woollen garments like the Gaddis.]

PRONOMINAL ADVERB OF MANNER.

Proximate	*Demonstrative.*	*Relative.*
Ihán, "thus."		*Jihan*, "as."
Correlative.		*Interrogative.*
Tihán, "so."		*Kihán*, "how?"

ADVERBS OF TIME.

Agáhán, "before," (Hindi *ágé*), also *ageń*.
Aj, "to-day," as in Panjábi.
Kal, "to-morrow, yesterday."
Parsóń, "the day before yesterday, or the day after to-morrow."
Chauth, "the fourth day past or future, counting to-day as the first day, tomorrow or yesterday as the second, &c.
Panjoth, "the fifth day."
Chioth, "the sixth day."
Pachahań, "after, afterwards."
Phirí, again."
Bhiágá, "in the morning."
Bárambár, "repeatedly.
Kadi kadáí "sometimes, rarely."
Nit, "continually, always."
Pápí lok Paharie pathar jinhán de chit.
Ang maloá kadí kadáí, nain maloá nit.
The mountain people are wretches, whose hearts are stone. They join bodies rarely, they are always joining eyes.—*Song.*
Hun, "now."

ADVERBS OF PLACE.

Neṛe, "near."
Pár, "over, across."
Uár, "this side," *uár-pár.*
Wál, "to, towards." *Tahsíldáre wál já*, "go to the Tahsíldár."
Aṛesí paṛesí, "on both sides," "all around." (Hindi—*áu páu*).
Páráhań, "on that side." (Hindi—*Pare*).
Uráhán, "on this side." (Hindi—*Ure*).
Andar, "within," and *báhar*, "without," are as in Hindi.
Agáhań, "before."
Pacháhań, "behind."
Taiṭhe, Taiṭhí, "there."
Taiṭhi Gádí sáite galá bátá karí.
There with a Gadi I talked.—(*Dharamsala*).
Handará, "elsewhere." *So apni zamín chaddí handara na gahnde*, "they abandoningtheirland do not go elsewhere."

PRONOMINAL ADVERBS OF TIME.

Proximate Demonstrative.	*Remote Demonstrative.*	*Relative.*
Hun, ibhen, " now,"	*Then*	*Jálú,* " when."
Correlative.		*Interrogative.*
Tálú, " then."	...	*Kálú,* " when."

PRONOMINAL ADVERBS OF PLACE.

Proximate Demonstrative.	*Remote Demonstrative.*	*Relative.*
Ithú, " here."	*Othá,* " there."	*Jithu,* " where."
Ithe (Kutlehr).	...	...
Correlative.		*Interrogative.*
Títhú, " there."		*Kuthú,* " where ? "
Taithe, " there."—(Gádi).		

MARRIAGE SONG.

Rátí da handhná jo chhadi deh, Kahná.
Hun hoeá gharbárí, Rám.
Ageñ tú thá, Kahná, hálú guálú.
Hun hoeá gharbárí, Rám.

Give up wandering at night, Oh Kahna !
Now you have become a married man, Oh Ram !
Before you were, Oh Kahna ! a ploughman and a cowherd ! '
Now you have become a married man, Oh Ram !

Mahriáñ dá sang chhadi, chhaddi deh, Kahna.
Hun hoeá gharbárí, Rám.

Abandon, abandon the society of Gujar women, Kahna.
Now you have become a married man ! Oh Rám !

Mahar is a Gujar and *Mahari* a Gujar-woman.

THE NUMERALS.

1,	*Ik.*	11,	*Giárá.*	21,	*Iki.*	31,	*Ikatri.*
2,	*Do.*	12,	*Bárá.*	22,	*Bai.*	32,	*Batri.*
3,	*Tre.*	13,	*Tehrá.*	23,	*Trei.*	33,	*Tetri.*
4,	*Chaur.*	14,	*Chaudá.*	24,	*Chaubi.*	34,	*Chautri.*
5,	*Panj.*	15,	*Pandrá.*	25,	*Panji.*	35,	*Panjatri.*
6,	*Chhia.*	16,	*Solrá.*	26,	*Chhabi.*	36,	*Chhiatri.*
7,	*Sat.*	17,	*Satárá.*	27,	*Satai.*	37,	*Satatri.*
8,	*Ath.*	18,	*Aṭhárá.*	28,	*Athai.*	38,	*Aṭhatri*
9,	*Nau.*	19,	*Uni.*	29,	*Unathi.*	39,	*Untáli.*
10,	*Das.*	20,	*Bih.*	30,	*Trihi.*	40,	*Cháli.*

SONGS.

Songs sung by women at weddings of Brahmans, Rájpúts and Khatrí in Kángra—

Assáṅ bachháí , áli kamalṛi jí,
Kuṛameṅ bachhái sufranji jí ;
Tussáṅ ai baho angaṅe

We have spread black blankets jí,
The opposite party in marriage (Kuram) have spread carpets jí ;
Come you and sit down in the courtyard.

[*Note.*—In marriage parties the bride's family are "kurame" to the bridegroom's party and the bridegroom's party are "kurams" to the bride's. There is no English word which expresses the relationship.]

Kí tussáṅ mangde ṭukṛá,
Muchṛá kí tussáṅ sári de bhukhe the.

Assáṅ mangde kuṛame diá ḍáriá,
Lei chubáre baiṭhe the.

Question.—What morsel do you want ?
A piece, or are you hungry for the whole ?

Answer.—We want the wife of the Kuram,
They took her and were sitting in the upper storey.

GENEROSITY.

Máli Sáli sakke bhaí,
Thikria rí dál banáí ;
Chalaṅde gidaṛ tíre lae.
Sáli balandá bhujjí kháni ;
Máli balandá káni lissé há ;
Káni jo pujáni.

Máli and Sáli were two own brothers,
They cooked a dish of *dál* ;
They shot a running jackal with an arrow.
Sáli says "Let's eat it fried ;"
Máli says "The one-eyed woman is ill ;
"Let's take it to the one-eyed woman."

Song on Rája Sansár Chand, Katoch Rájpút of Kángra, marrying a pretty Gaddí woman whom he saw herding her cows.—(Dharamsála)—

Gaddí cháre bakriáṅ,
Gaddín cháre gáe ;
Gharrá bhaje sapriáṅ,
Binná khádhe gáe.
Her jawan ruia,
Rája Gaddín biáhe.

The Gaddí was grazing his goats;
The Gaddí woman was grazing her cows;
Her *gharra* was broken on the rocks,
The cows ate the pad (worn between the head and the jar on it).
Seeing her young face,
The Rája married the Gaddin.

JHÁNDAR SONG.

1. *He.—Pussi, pussi,*
Kajo russi,
Láhúla giá manáná ;
Chal pussi bhat khána.
She.—Jáná juráná,
Main nahíṅ anda.

2. *Púní nahíṅ mukdí :*
Tand nahíṅ trutdi ;
Sas nahíṅ akhdi
Jo pánie jo jáná.
The ball of wool never comes to an end.
The thread never breaks;
My mother-in-law never says
"Go for water."

SAHNU MALI'S SONG.

Gaddí song—

(1). *Súhi, súhi pagṛí na lání,*
(2). *Máliá Sáhnúá bo !*
(3). *Manhú balale je lilárí,*
(4). *Baṭi ri jhinjan mangání,*
(5). *Málíá Sahnúá bo !*
(6). *Piṭí terí katerá khalṛú ?*
(7). *Láliá Tundiá bo !*
(8). *Peṭe kase-rá halaṛú ?*
(9). *Sáliá Tundiá bo !*
(10). *Peṭe máli-ra halaṛú.*
(11). *Sáliá Tundiá bo !*
(12). *Kugti-rá teká na lená,*
(13). *Máliá Sáhnúá bo !*
(14). *Kálá, kálá, daglá na láná,*
(15). *Máliá Sahnúá bo !*
(16). *Manhú balale je há Tekadár,*
(17). *Máliá Sahnúá bo !*

(1). A red, red *pagṛí* do not put on,
(2). Oh Máli Sáhnú !

(3). People will say you are a dyer ;
(4). Bring rice of Lhaṭí.
(5). Oh Máli Sáhnú !
(6). Oh, what is the skin on your back (full) ?
(7). Oh Lálá Tundí !
(8). In your womb whose child is there ?
(9). Oh Sáli Tundi !
(10). In your womb is Máli's child,
(11). Oh Sáli Tundi.
(12). Do not take the farm of Kugti,
(13). Oh Máli Sáhnú !
(14). A black, black coat do not put on,
(15). Oh Máli Sáhnú !
(16). People will say he is a farmer,
(17). Oh Máli Sáhnú !

(*Note.*—(2), "Máli Sáhnú," (7), "Lálá Tundiá," (9) "Sáli Tundi." Máli, Lálá and Sáli are the names of the persons. Sáhnú and Tundi are the names of their castes.

(3), "Balale" is the 3rd person plural, future tense, from balna, "to say."

Het, s. f., remembrance, memory. "Abe het ai minjo," no remembrance came to me.

THE WOOING OF SAMBHÚÁ

1. *Sambhúá mérá múríyá dá náṭ !*
2. *Sambhúá dherá* (2) *hai lái.* (1)
3. *Dherá hoi lái bo merí ján !*
4. *Sambhúá dherá hoi lái.*
5. *Kanaka* (3) *ri roṭí, ghiú, dál,*
6. *Sambhúá khái kari já,*
7. *Khái kari já bo meri ján !*
8. *Dohar dindi* (4) *bachhái,*
9. *Sambhúá soi kari* (1) *já,*
10. *Soi kari já meri ján !*
11. *Sambhúá soi kari já,*
12. *Kálá jiná* (5), *ḍorá* (6) *hachhi* (7), *choli* (8)
13. *Ammá meri ! Sambhúá áyá bo.*

1. Oh Sambhú, my first dancer !
2. Oh Sambhú ! be slow (*i.e.*, stay here).
3. Be slow, my life !
4. Oh Sambhú be slow.
5. Bread of wheat, *ghi* and *dál*,
6. Oh Sambhú ! eat before you go : (literally "having eaten go.")

7. Eat before you go, my life!
8. I am spreading a shawl.
9. Oh Sambhú, sleep before you go: (literally "having slept go.")
10. Sleep before you go, my life!
11. Oh Sambhú! sleep before you go,
12. (With) a black like girdle (and) a white frock,
13. Oh mother! my Sambhú has come.

Notes.—(1). "Hoi lai," "khái kari," and "soi kari" are the conjunctive participles from the verbs "hona," "khaṇá" and "soṇá" respectively. In Hindi these forms would be "ho karke," "khá karke" and "so karke."

(2). "Dhera" is the Hindi and Panjabi "dhirá," "slow," whence comes "dhiraj," "slowness," "dhirtái," "patience" and other derivatives.

(3). "Kanaka." The short *a* at the end of "kanak" is added to nouns ending in a consonant to prepare them for receiving the case affix *rá*.

(4). "Díndi" is the present participle feminine, from "dinda," "to give."

(5). "Jina" is the pronominal adjective of similarity and corresponds to "jaisa" in Hindi.

(6). "Ḍorá" is the cord of black wool the Gaddí winds round his waist. Gaddí women also wear it, and the "ḍorá" is used as a binder by women after child-birth.

(7). "Hachhí" is the feminine of the adjective "hachhá," 'white."

(8). "Choli" is the capacious woollen frock worn by Gaddí men and women. It is secured round the waist by the "ḍorá." The "cholí" comes down to the knees on men and to the ankles on women. The "ḍorá" round the waist makes a large body in the "cholá" above the waist. The body is called the "khokh," and forms a receptacle for very miscellaneous articles, such as a number of newly born lambs, bread, and wool for spinning.

THE GADDI GIRL'S CHOICE OF A HUSBAND.

1. *Tá búḍhṛú jo na deṇí, chachúá, deṇí, chachúá.*
2. *Sojra chúnḍe randí bholí ho.*
3. *Tá chákará jo na deṇí, chachúá, deṇí, chachúá.*
4. *Hok pánde uṭhi jánde ho.*
5. *Tá dúr-desí jo na deṇí, chachúá, deṇí, chachúá.*

6. *Gorú chugánde jo deni ho.*
7. *Tá roji jo na deni, chachúá, deni, chachúá.*
8. *Sajre chúnde rand gahli ho.*
9. *Bhede charánde jo deni, chachúá, deni, chachúá.*
10. *Khokh bhare lelá más ho.*
11. *Bheḍá de puhála na jo deni, chachúá, deni, chachúá.*
12. *Píthi jo delá cholí ho.*

1. To an old man do not give me, father, do not give me, father.
2. I shall be a widow while my hair is (still) freshly done.
3. To a servant do not give me, father, do not give me, father.
4. A call comes—He gets up and goes (and leaves me).
5. To one who lives far away do not give me father, do not give me, father.
6. To one who grazes a herd of cattle give me.
7. To a sick man do not give me, father, do not give me, father.
8. I shall become a widow while my hair is (still) freshly done.
9. To a herder of sheep give me, father, give me, father.
10. He will bring me his pocket full of meat.
11. To a tender of sheep give me, father, give me, father.
12. He will give me a frock for my back.

Notes.—In translating this song all the "tás" and all the "hos" should be omitted. They are without meaning.

"Jo" in the first, third, fifth, sixth, seventh, ninth, eleventh, and twelfth lines is the sign of the dative case.

"[illegible]" in Gádí and "cháchú" in the valleys of Kángra is a common word "father."

The meaning of the second and eighth lines is—"If you marry me to an old or a sick man I shall be a widow before my hair, which was done for my wedding, is ruffled," *i.e.*, I shall be a widow before my wedding dress is worn out.

"Bholi" in the second line is the feminine third person singular future, from "bhona," "to be."

"Gorú" in the sixth line means a herd of horned cattle.

"Khokh" in the tenth line is the body of a Gaddí's frock which is made into a pocket by the frock being tightly bound at the waist with a woollen rope called "ḍorá," which passes several times round the waist. The "khokh" is used to carry miscellaneous articles. The wearer's dinner may be seen in it or even half a dozen new-born lambs or kids.

"Gáhli" in the eighth line is the feminine third person singular future, from "gáhná," "to go," "to become."

"Lelá" in the tenth line is third person singular future, from "lena," "to bring."

"Delá" in the twelfth line is third person singular future, from "dena," "to give."

"Cholú" is the woollen frock worn by both Gaddí men and women. It is made very capacious and loose, secured round the waist with a black woollen cord called "ḍorá." The "cholú" comes half down the thigh on men and to the ankles on women.

THE SONG OF RAJA GOPI CHAND.

1. *Chanan chaukí bo rúpí jhariyáṅ Rájá Gopi Chand nahác.*
2. *Tá amar bholá bo aghná chándí bargá, ṭhendi bánd kathoṅ áe.*
3. *Tá chhaje bo baiṭhí matá Nain Banti nain bhari, bhari roe.*
4. *Tá phirí uparhún dekhe Rájá Gopi Chand, tá mátá Náin Bantí roe.*
5. *Tá kúní hí dití, mátá, tijo galiáṅ ? Kúní bole mande bol,*
6. *Tá nahíṅ bo dití, beṭá, minjo galiáṅ, na bole mande bol.*
7. *Tá kúní bo herú, mátá, mande nain? Us de nainán kadháṅ.*
8. *Tá na bo herú minjo, beṭá, mande nain, na koi galián de.*
9. *Tá jaisi káyá, beṭá, teṛari taisi báwal tere.*
10. *Tá jal bal maṭiáṅ ho giaṇ húi bhasamáṅ ḍheri.*
11. *Tá síkh deṅ, mátá, meri páie umar káyá.*
12. *Tá jog dhiáyá Ráje Bharthari, pái umar káyá.*
13. *Tá jog bo dhiáná mo, mátá, meri páni umar káyá.*
14. *Tá jog bo dhiáyá Ráje Gopi Chande pái umar káyá.*

1. On a seat of sandal wood, with silver ewers, Rája Gopi Chand was bathing.
2. "The heaven is clear like silver, whence do the cold drops come ?"
3. Sitting in the balcony his mother, Nain Banti, was weeping bitterly.
4. Then again Rája Gopi Chand looked up. His mother Nain Banti was weeping.
5. *He.*—"Who gave, mother, to you abuse ? Who spoke evil words ?"
6. *She.*—"Neither was given, son, to me abuse : nor were spoken evil words."
7. *He.*—"Then who looked (at you), mother, with evil eyes ? His eyes I will tear out."
8. *She.*—"No one looked at me, son, with evil eyes, nor gave me abuse.
9. ("It was thinking that) as your body is, so was your father's."
10. "He was burned and became clay. He became a heap of ashes."
11. *He.*—"Then give me advice, mother, make my body immortal."
12. *She.*—"Rája Bharthari became an ascetic. He made his body immortal."

13. *He.*—*I* should become an ascetic, mother. I should make my body immortal.
14. So Rája Gopi Chand became an ascetic. He made his body immortal.

A Song.

1. *Nahlá dí táṅ Jaṭi Lubáno jo chhalí, chhalí puchhdí.*
2. *Tá dublá túṅ kit gúne hoiá ho.*

(A Jatí of the valley chaffing, chaffing, a Lubána asks).
She.—For what reason have you become lean ?

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3. *Tá ek táṅ bo ṭúṭú, bo gorie, Jamúá dá kálá ho.*
4. *Táṅ dúje bo táṅ tútí balṛí prít ho.*

He.—First, oh fair one, the Jammu revenue is deficient (*i.e.*, I cannot pay the revenue).
Secondly, the love of a girl is broken off (*i.e.*, I have been jilted).

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5. *Táṅ ḍheḍu bálú deni háṅ Lubánúáṅ.*
6. *Bharí deni háṅ Jammúáṅ de hále ho.*
7. *Táṅ navví, navvi láni hán prit ho.*

She.—Then you must sell your ear-rings and nose-ring, Lubána.
You must pay in full the Jammu revenue.
Then you must get a new, new love.

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8. *Tá pahile bo táṅ hále bo Lubánuáṅ ḍheḍú bálú deni háṅ.*
9. *Dúje hále math dí janjíri ho.*

She.—Then at the first instalment, Lubáná, you must sell you ear-rings and nose-ring.
And at the second instalment the forehead chain.

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10. *Tá ammá bajhúṅ rahní háṅ, Lubánúáṅ.*
11. *Bápú bájhún rahní háṅ.*
12. *Túdh bájhúṅ dhún bo madhúni ho.*

She.—Then you must remain without mother, Lubáná,
You must remain without father.
Without thee I am silent (*i.e.*, sad).

A Song.

Uchí, uchí maṛhiá merá srí ṭhákar scndá ;
Rádhá báü jhulándí hán,

Krishna.—Tá tú kajo ruṭhi ruṭhi merí Rukmaní Rádhá ;
Tudh bin nindr na aundí háṅ,
Rádhá.—Tá darániáṅ mochrú, jiṭhániáṅ mochrú,
Mú gorí mochrú nahí háṅ.
Krishna.—Tá tú mat ruṭhíṅ, ruṭhiṅ merí Rukmaní Radhá ;
Rádhá jo mochrú le dena háṅ.

On a high, high eminence my Lord God is sleeping ;
Rádhá is fanning a breeze.
Krishna.—Why are you pouting, pouting, my Rukmani Rádhá ?
Without you sleep does not come.
Rádhá.—My younger sisters-in-law (have) shoes, my elder sisters-in-law (have) shoes ;
I fair-complexioned (have) no shoes ;
(To me fair is no shoe, literally).
Krishna.—Do not pout, pout, my Rukmaní Rádhá !
To Rádhá I will give shoes.
(Literally—To Rádhá shoes are to give).

A Ditty.

Khasam marie	...	...	If a husband die.
Dal bal karie.			
Khind ṭuṭe...	...	...	If a blanket is torn,
Ṭali paie...	...	...	Put on a patch,
Ambar ṭuṭe...	...	...	If heaven splits,
Kiá siná...	...	...	How can one sew it ?
Yár mare ...	...	...	If a lover die,
Kiá jiná...	...	...	How can one live ?

Glossary of Words peculiar to the Kangra District.

Aj (aj), to-day.

Akhoka, adj., of this year, akho, as in "akhoki chhalí parok, chhalí thaun kharí hin," "this year's maize is (*lit.*, are) better than last year's."

Alá, a bird's nest. "Kas pakhrue da áĩá hai?" (Of what bird is that the nest?)

Alhía = Amaltás. (Lambagráon).

Ambar, sky.

Amri, *bárání* land, cf. *otar*.

Andarwár, the court-yard of one or more houses. (Saloh).

Ang, *relationship*. (Shahpur). "Tahsíldáre kane tis dá ang hai," (he is related to the Tahsildár).

Angujha, "not hidden," "known." (Saloh).

Ankhiá, trouble: "Mitr dusman ankhiá de waqat pachháne," (Friend and enemy are distinguished at the time of difficulty). (Kángra).

Apan, but.

Ate, and.

Aunda, *drain*, a small drain cut across a field to drain it (= chalra).

Awán, áwáná, the court-yard of a house. (Hamirpur).

Bachálná, destroy, injure. (Kángra).

Baḍhna, to cut = Vadhna. (Bandla).

Bagar, a kind of grass, used for fodder and for ropes, *Andropagon involutus* and *Ercophorum cornosum* (Stewart); cf. gáo-dhan málá.

Bagur, s. f., air, wind. (Kutlehar).

Bahri, year.

G. Báhú, fore-quarter of a sheep. (Dharmsála).

Bái, a covered spring. "At the bái is the camp of Harjála." Also a woman's nipple. (Garli song).

* *Words to which G. is prefixed are peculiar to the Gádi dialect.*

Báj, ploughed land. (Kaloha).

Bajhi, " except."

Bajog, loss.

Bajrothi, hard, strong, used of hard, round stones in a river-bed as opposed to the soft sandstone of the cliffs; cf. kasarál. (Baragráon).

Bakhán, ease, comfort.

Balad, in the south of the District, *i. e.*, in Hamírpur and Dera, " balad " is used for bullock. In Pálampur, Kángra, and Núrpur dánd is used.

Balná, tell, speak.

Banj, excommunication. " Tujjo banj pá ditá" (I have excommunicated you).

Banná (=Samalu) *Vitex negundo*, Stewart, 166.

Baraṇ, subst. masc. or verb, rain or to rain.

Baruṭhi, the court-yard of a house=*dalán*, cf. áwán. (Hamírpur)

Barsárá (spelt barsálá), rainy season.

Básа, a hamlet when high up on a hill.

Basáh, trust.

Básand, ploughed land=taraddadi. (Garlí).

Basdi, a hamlet. (Kutlehar).

Basinda, a hamlet.

Basúntí, *Adhatoda Vasica*, Stewart, 164.

Bat, a road.

Baṭ, s. f. egg.

G. Bát, wind, as in " baṛá bát jalurá " ('a great wind is blowing')

Bat, upper millstone. Thali, under millstone. (Bhawarna.

Batrá, 1½ times, of interest. (Kutlehar).

Batti, a measure = two sérs pakka.

Baurá, sown.

Behand, capable of cultivation (cf. behan).

Beis (=bido,) a willow. Stewart, 206—8.

Bekanú, a wether.

Beṛá, a cluster of houses, a hamlet. (Dhatwál).

Beṭaṛi, wife.

Bhájná, be broken, as in " haḍ bháji-go," (the bone was broken)

Bhakṛári, a mallet for crushing clods.

Bhalel, fibre made from the bark of the *dhaman* tree. (Baragráon).

Bhangan, the name of a fish : (Bhadpur), Biás.

Bhaṇṇá, break.

Bhanor, see darohlá.

G. Bharakh, s. f. hunger.

Bharauṭa, a clod-crusher. (Nadaunti).

Bheḍu, a sheep generally, also a ram.

Bheṛ, an ewe.

Bheṭh, a precipice. (Alampur).

"Bhitáṅ dei dea," shut the door (*lit.*, the planks, used here as a door).

Bhukrán, a clod-crusher. (Dera).

G. Biár, wind, as in "baṛi biár jaluri" (a great wind is blowing).

Bido, *see* beis.

Bij, lightning when it strikes (it is said), while bijli=the flash.

Bilangan, a clothes' horse, a stick suspended by two ropes from the eaves of a house.

Biṛ, a ridge between fields. (Daro).

Birla, broad.

Biul, see dhaman.

Boglú, a Gaddi's purse of untanned skin.

Bohaṛ, the upper storey in an agriculturist's house. (Sujánpur).

Búhlá, adj., low, depressed. (Nagrota).

G. Bujazú, tinder.

Bun, adv., below, as in "bun gích top" (go down and search).

Chach, father.

Chakona, square.

Chalca=aunda, *qu. vide.* (Malán).

Chamal, the plant which children call "Jack-in-the-box" (Garli).

Chamba, *Michelia campaca*, Stewart, 5.

Chamṛá, skin (of cattle).

Chámṛi, skin (of a man),

Chatráṭi, mahser, cf. kakiáru. (Dera and Sujánpur).

Chbalu, a lamb.

Chhaṛola, a stile.

Chhiṛi, wood.

Chhopa, vaccination.

Chhú, the six-sided cactus.

Chhú-nali, water-cress.

Chhubba, the rope with which a load of grass is tied.

Chhumb, a stack of maize. (Kotlehar).

Chirindi, ? maple.

Chírná, to split.

Choi, a stream, a torrent.

Choṛná, to strip, to skin.

Choü, a stream,—" Is jiminiá ki tre choü lagde, tap nau hans ;" (to this land three streams are attached, there are nine months for the water). (Kángra).

Chunchal, a sort of blackbird with a blue tinted plumage in the sun.

Chura, parched rice.

G. Churiáṭi, hind quarter of a sheep. (Dharmsála).

Dah, courtship, as in " meri dah karni " (make love to me)

Dadhuni, hive.

Dagúlá, grape-vine, and Dhuṛa, grape.

Dand, tooth.

Ḍanga, a stone wall.

Dangu, a scorpion.

Darohla, the multicomb, domesticated tree-bee ; cf. bhanor, the unicomb, wild tree-bee.

Ḍera, crooked, as " ḍeri lakṛi " (a crooked stick).

Dháman = Bíúl (*Gervia oppositifolia*, Stewart, 27).

Dhak-dhak, little by little.

Dharíṛná, to drag.

Dheṛá, sun.

Dherá, day (=dhiárá).

Dhíngará, Hind. arhar, a kind of pulse, *Cajanus Indicus*. (Rámgarh)

Dhiotra, a daughter's son.

Ḍhirna, to drag. (Chaumukha).

Dhíú, a tree with large leaves ; bears a fruit. *Artocarpus integrifolia*. (Lodhwan).

Dhiu, daughter.

Ḍhoṛ, bullock.

Dhuṛa, *vide* Dagula.

G. Ḍiná, to cross (a pass, river, etc).

Ḍolna, to tremble.

Ḍonḍ, a wood-pigeon.

Dote, to-morrow.

Dudhár, a hut in the cultivated land for the purpose of being near the fields.

Etki, this time, now.

Gá, cow.

Gabe, between.

Gaḍi, a sheaf of rice. (Saloh).

G. Gahná, to go.

Galáná, to speak.

Gáo-dhan málá, a rope of *bagar* grass and mango leaves suspended across the path to a cowshed to avert cattle-disease. (Baragráon).

Gappí, chatterer, flatterer, as in " Katochári di parol, Ghálakári jo ata, Gappiári jo Chole (*i. e.* cháwal "), (at the doorway ofa Katoch helpers get flour, flatterers get rice).—*Proverb.*

Gaṛ, fort.

Gaṛáká, a clap of thunder.

Garju, thunder.

Garna, *Carissa diffusa*, Stewart, 42, very like karaunda, which is *Carissa carandas.*

G. Gaülá, langur.

Ghálak, helper.

Ghálná, to help.

Ghálki, help.

G. Gharangaṛ, saddle of a sheep. (Dharmsála).

Ghirini, the bird which makes bottle-shaped nests. (Saloh).

Ghaṛu, a precipice.

Ghuáṛá, a stack of rice-straw. Kángra.

Gid, the name of a fish, (Bhádpur), Biás.

Giḍli, name of a fish. (Dera and Sujánpur).

God, an eel-like fish, *Mastacembelus armatus.* (Dera and Sujánpur).

Gobrú, son.

Goṛá, white, fair (of people).

Gorú, a herd of cattle, as in " tere goru kate tahar hin ? " (how many head are there in your herd ?)

Gotar, tribe (restricted to the descendants of one ancestor).

Grá, town.

Gulu, a cob of maize from which the grain has been picked.

Gulú, a cob of maize with the grains on. (Lodhwan),

Gurlu, the sweet viscous matter deposited by insects on the leaves and flowers of the mango in spring. (Rajhún).

G. Hachhá, white (of things and animals).

Hákhar, eye.

Hákhí, a glance.

" Duhí janie di hákhí lagí," (the glance of two lovers met) (Garli song).

Haṇḍ, ploughing the standing crop of rice " Haṇḍ Hár mahine hunghe" (the rice will be ploughed in Hár), cf. ur.

Hath, hand.

Hath-lopa, groping—karná, to grope. (Kángra).

Hatiárá, a wretch, a murderer.

Heṛa, *shikar*.

Hí, yesterday, as in " Hí aun kachari jo na go," (yesterday I to kutcherry did not go).

Hiúṇ, snow.

Hiúnd, Hiúnda, winter, as " akhoke hiúndá manj tusso apni bahṛá bakrí kaṭhi charni hin ? " (where will you graze your sheep and goats this winter ?) (Dharmsála).

Hiúṇwát, snow-blindness.

Iji, mother.

It, a brick.

G. Jabará, an old man.

Jalárá and pallá, names of blights.

Jálú, when.

Janglá, yoke. (Bhawarna).

Jání-mání, *Nolens volens*.

Japhloṭa, croton tree, *Jatropha curcas* (Stewart's Punjab Plants, page 196). (Kángra).

Jar, fever, as in " jar khít ichhurá ha " (fever and ague have come).

G. Jeli, hard.

Jhauntú, axe.

Jhoṭá, a male buffalo.

Jhumb=a stack of Indian corn. (Lambagráon). cf. *chhumb.*

Jilha, dumb. (Kángra).

Junás, a wife. (Hamirpur).

Ká, crow, pl. ḳá (apparently, " mate ká hin ") (there are many crows).

Kahlá, quarrel.

Kajo, why ? (Garli).

Kak, uncle, -i, aunt (*i.e.*, father's younger brother or his wife= patríá).

Kakiáru, mahser (=chatráṭi.) (Dera and Sujánpur).

Kakri, cucumber.

Kalbelán, the time between sunset and dark, evening.

Káma!, *Rottlera tinctoria,* Stewart, 197. The red powder which forms on the capsules is called *kamilá* and is used for dye, worms and itch.

Kan, ear.

G. Kandá, a flock, (Dharmsála) as in " tussere kande manj ketari bahṛá bakri hin ?" (how many sheep and goats are there in your flock) ?

Kanḍá, a thorn.

Kanḍi, water beetle.

Kanḍúbá, a hedgehog. (Baragráon).

Kaniár, (Kotla-Núrpur)=Amaltás, Stewart, 62.

Kanonian, parched Indian corn.

Kaphí, tinder (=bujazú).

Karál=Kachuar. (Kángra).

Karaṛá, hard.

Karkará, iris, with broad leaves and purple bluish flowers (Triund, Dharmsála).

Kas, a stack of rice, square or oblong (Saloh) ; cf. kunu. (Saloh).

Kasákra, a crab. (Deblu in Mandi).

Kasaṛ, swarm.

Kasarál, soft, used of the soft sandstone which is rapidly worn into tracks by the feet of men or cattle (Baragráon); cf. kasari, and bajroṭhi.

Kasari, sick. (Baragráon).

Kasmal, *Berberis aristata*. *Rasaut* is made of the root of the *kasmal*.

Kauṛ, a weed with a yellow flower (Lodhwan), observed in fields, generally in February and March.

Kawar-gandal, a plant of the aloe kind, ? *Aloe perfoliata*, Stewart, 232.

Kendu, *Diospyros montana*, right bank of Biás.

G. Khaḍna, call.

Kháḍú, a ram.

Khakhiar, the name of a fish, in Urdu Mahaser. (Bhadpur on Biás).

Khaktú, a chip, splinter.

Khaláh, locust.

Khal-dará, resin of the *chil* (*Pinus longifolia*), Darini.

Khalṛi, skin (of a sheep or goat).

G. Khandá, a flock.

Khara, good.

G. Kharál, hair.

Kharat, loss.

Khárí, basket.

Khareṛu, foot and mouth disease; (also called *bara-rog*).

Khatta, sour.

Khauhrá, father-in-law.

G. Kheflá, a porcupine (=sehli).

Khilí, land fallen out of cultivation.

Khil-sál, rent for uncultivated land.

Khílá, cold.

Khikharna, to teach.

G. Khokha, the receptacle above the *ḍora*.

Khuchná, to have sexual intercourse with.

Khuchíná, pass, verb, from foregoing.

Khuká, dry.

Khukh, puff-ball, Stewart, 268.

Khunni, name of a fish. (Biás).

Kí and jo, dative affixes, as in "Debi Chand heṛe kí chalia," (Devi Chand went to shoot).

Kichh, something=kuchh.

Kirá, snake.

Kiu, common bean. (Lodhwan).

Kochhi, or kochpi (Dadh), a large landing net. (Kángra).

G. Koḍ, a fair.

Kokṛá, blue rock pigeon (Mandhi); (*vide* paraṛa).

Koṭhlá, a clod-crusher. (Kángra).

Kuále, kuál, slope. (Bangar).

Kukṛele-da-thá, a stack of maize stalks. (Saloh).

Kukṛiálá, maize-stalks without the cobs. (Lanj).

Kuli, girl.

Kunu, a stack of rice, round with a peaked top, cf. kas (Saloh).

Kundh, a large stack of wheat.

Kundla, a stack of grass.

Kupáh, cotton.

Kurká, name of a fish. (Dera and Sujánpur).

Kutár, dog.

Kuṭ-phát, land cultivated after an interval of 2 or 3 years (Lanj).

Láhá, s. m., a landslip.

Láhar, land in which rice is not grown.

Lahṛ, a ram used for breeding.

Laira, Sawan.

Lak, waist, "Mera lak ḍole" (my waist swings.")

Láná, fine or smooth, as "pithá láná há" (the flour is fine).

Le, thistle. (Lodhwan).

Líndak, tail of cattle only. (Baragráon).

G. Linguṇí, a sheep's tail (cf. lingtí, in Kuluhi).

G. Lodhá, blood, of an animal.

Lo, light, as in "lo kar," (make a light).

Loda, inoculation.

Lunj, wages for picking cotton. (Tira in Kutlehar).

Luṛná, fall.

Mahe, buffalo.

Mach, a kind of toothless rake, made with a curved blade and a handle, for levelling muddy land.

Makhar, a swarm of bees.

Mákhir, honey.

Maná, flying fox. (Sujánpur Tira), =manchán. (Kotla).

Máran, *Ulmus campestris*. Stewart, 210. (Nagar in Kulu).

Masarín, potentilla. (Triund, Dharmsála).

Matá, too much, excess.

Megh, rain.

G. Molná, to meet, to be joined, to be procured, as in " minjo Núrpur manj ik dhár mola há," (I have got a range in Núrpur).

Mugi, a square receptacle made of mud and straw.

Múh, mouth.

Muṇḍ, head.

Múnakh, husband.

Ná, name.

Nacharohí, the fourth day.

Nagar, town.

Nakaraj, the day before the day before yesterday.

Nál, river.

Naund, a masonry tank as in " Thural ka naund."

Napílná, to wring, (clothes, &c.).

Naṛ, stone.

Nilri, blue jay. (Malán).

Nimán, slow.

Oban, an umbrella of leaves on a bamboo frame (=pohrú at Darini). (Hamírpur).

Osna, descend.

Otaṛ, *báráni* land, cf. amri.

Páhú, tenant.

Pakhrúa, a bird.

Palla, see *jalara*.

Pánsará, *Wendlandia exserta*, Stewart, 17.

Pararu, a small stack of wheat.

Paraj, the day before yesterday.

Paraṇ, foot.

Paraṛa, blue rock pigeon (Mundhi), *vide* Kokrá.

Pariála, *Erythrina arborescens.* A tree with large leaves, thorns, and knotted (?) bark. At Pundar in Núrpur I saw some wandering tribe making broad bands of this wood, which they made up in rolls and used for making the hoops of sieves.

Parohí, the day after to-morrow.

Parol, s. f., the gateway of a house.

Paroṛa or Poroṛa. Tree with long pointed glabrous leaves.

Patar, leaf.

Páṭhá, name of a fish. (Kángra).

Patríá, father's younger brother, and Patrer, -i, *his* children.

Patṛu, a water-plant with leaves like sorrel. (Lodhwan).

Per-bhárí, *lit.* heavy-footed, "pregnant."

Peru, a large basket consisting of a cylinder with narrowing mouth and a hole near the bottom for taking out the grain stored in it.

Pháṭú, a shingle for roofing (Darini).

Phúka, life, soul, as in "Parmesar ki kripa mere ghar vich chár *phúke* hain" (by the favour of God there are four persons in my house).

Piche, behind.

Pipal, red pepper. (Hamírpur).

Piṛna, to get ready, as in "piṛo merí pálké," (get ready my palanquin). (Song).

Piúlá, yellow.

Prabhú, red bear (Kothi Kohar Sowar).

Pragṛa, light, as in "pragṛa pá," (make a light).

Prasan, thread as it is spun, *i.e.*, as from wool it becomes thread and is wound upon the spindle.

Pugna, to arrive.

Puṭhi, prep. and adv., up, above, upon, as in "puṭhi mat gáche," (do not go up).

Rana, queen bee.

Riḍhi, spur of a mountain. (Rihlu).

Rukh, tree.

Rurhu, s. m. fixed rent = *P. Chakota.*

Sahensar paen, *Asparagus racemosus*, Stewart, 233. (?=thousand root).

Sakhná, unladen, empty.

Sakoi, drought, "Is baras sakoi baṛi hai, huṇ assáṇ ṭhelu paḍeṇe," cf. ṭhelu.

Samalu, see Banná.

Sanḍh, a bull.

'Ghirthni rand ni, Jhotá sánḍh ni.' A Ghirthni cannot become a widow any more than a male buffalo can become a bull.—*Proverb.*

Sandh, a standing place in shade for cattle.

Sangṛá, narrow.

Sapaṛ, a cliff, or rock.

Sat, cold, cool.

Satha, always.

G. Sathrí, a bundle of rice, cut but not yet tied. (Saloh).

Sauká, the state of having a rival wife. "Sauke par jáná maiṇ ne manzúr nahíṇ kiá," (I did not consent to go on the condition of being a rival wife), Hansu *vs.* Mt. Koko.

Se, the functions of a barber, a shave. (Kángra).

Sehli, a porcupine. Punjabi, *seh*; in Gádi, Kheilá. Sansk. ?

Sel, bark-fibre. (Baragráon).

Sik, lead.

Sinna, wet.

Sirigná, ground-bee.

Sít, (Gádi, khit) ague.

Sitak, bark of a tree. (Baragráon).

So, placenta.

Soa, slight rain. (Rajhún).

Sotna, to glean, sweep, or collect by sweeping. (Lanj).

Sukáman, a parasitical plant. I have only seen it growing on mango trees. Fleshy leaves. I cannot trace it in Stewart. (Núrpur).

Sunáṇ, needle.

Sup, a winnowing basket of bamboo. *Ohhaj* is a winnowing basket made of the *tili* of *kána* grass. Sup in Urdu, see Fallon, *sub. voce.*

Sutrájan, marigold. (Hamírpur).

Tahar, a head (of cattle). (Dharmsála).

Tálu, then.

Tan, a *machán.*

Tap, see under *ṭhelu.*

Tarpaṇḍi, crooked (morally).

Tasíá, trouble, annoyance, (in Gádi, tasíá), as in " maiṇá tusso saite takrár kari-leo, tussa roz roz minjo kajo tasíá dinde há ? " (I made a promise with you, why do you daily give me trouble ?) (Dharmsála Gádi).

Taü, father's elder brother, fem. tei, and tair, -i, are his children.

G. Taulá quick (also Jándri).

Taundi, s. f., hot season. (Garli).

Thainá, a deposit, " yih meri thainá hai," (this is to be kept for me).

Thák, s. f., an obstacle.

Thale, prep., below,

Thali, nether millstone. (Bhawarna).

Ṭhelu, a flat piece of wood placed in a water-course to make the flow of water even in order to divide it equally amongst the smaller channels by means of pieces of wood (*ṭap*) fixed in the *ṭhelu.*

Thil, snail.

Thula, thick.

G. Ṭhúngár, parched grain.

Trámbá, copper.

Trikh, thirst.

Tuka, a cob of maize without the grain. (Lodhwan).

G. Ṭuṇḍi, sheep's trotter, cf. ṭhudú in Kuluhi.

Undrar, a hamlet.

Unsán, a spindle held in the hand. (Dharmsála Gádí.)

Úr, planting rice by hand, " assan naḍen úr bhi-lei-chhadia," (we have planted the rice by hand in the marshes), cf. *haṇḍ.*

Usábal, fr. osná, a descent.

Usina, ascend, as in " muhúṇ thoṅ naṅ usíndhá, maṭha maṭha ilán " (by me it cannot be ascended, I will come slowly). (Dharmsála Gádi) ; cf. osná.

A Contribution to the History of Western Bundelkhand.—By C. A. Silberrad, I.C.S., B.A., B.Sc.

[Received 7th May 1902. Read May, 1902.]

The following is a translation of the first third of a History and Geography of Bundelkhand by Diwān Bijhe Bahādur Mazbūt Singh, Bundela Thakur of Nanora in the Bānsī pargana of the Lalitpur sub-division of the Jhansi district. The author is a leading durbari of the sub-division and one of the chief Bundelas of the Jhansi district, and a remarkably intelligent gentleman. He is the present head of the family of the Jakhlon Thakurs whose fortunes he traces. The tract with which this portion of the history is concerned is the Lalitpur sub-division, the Orchha state and the Chanderi pargana of Gwalior, together with some of the neighbouring territories. It gives a fairly clear and concise account of the rise of the Bundelas and their doings in this tract. The history goes on to give an account of Panna and the rest of Eastern Bundelkhand but this portion is little more than an abstract of the Chatharprakash, a translation of the whole of which forms the bulk of Pogson's 'Bundelas.' The second part of the book is entitled 'Geography' and gives brief descriptions of the states and districts of Bundelkhand, containing little or nothing new; and also lists of the animal, vegetable and mineral products of Bundelkhand, which are interesting as giving the local names of many things that are quite unknown to Watts' 'Dictionary of Economic Products,' and which I hope to be able to identify.

The portion, the translation of which forms this paper gives an account of some events of, it is true, mainly local interest, but which I do not remember having seen elsewhere related. The notes added will, I think, enable most of the localities to be identified. All dates are according to the Christian era unless otherwise specified.

The first translation was done by Khwāja Muhammad Zafar, Sub-Deputy Inspector of Schools at Lalitpur, and my acknowledgments are due to him for the performance of a tedious task. This translation was revised by myself, and I have discussed doubtful points with the author.

A Portion of the History of Bundelkhand.—*By* Diwān Bijhe Bahādur Mazbūt Singh.

Several works on the history of Bundelkhand are already in existence. But not one of them can claim to be so comprehensive as to contain a sketch treating of the geography of the whole of Bundelkhand as well as showing the revenue and population of all parts of the province.

Nor do any of the existing works contain genealogical tables showing the names of all the Bundela Rajas and Chiefs and tracing their lines of descent and exhibiting the causes which led to the separation of the various families from the original stock.

Nor again is there any information forthcoming as to the extent of the entire province; and as to what portions of it are occupied by the Bundelas and by the Chiefs of other tribes, respectively, and what portions are under the direct control of the British Government.

Lastly, other historians have on many doubtful points, contented themselves with the suggestions of their own ingenuity.

It was with a view to supply these wants that at the instance of Major John Liston, Deputy Commissioner of Lalitpur, I Diwān Bijhe Bahādur Mazbūt Singh, Bundela Thākur and Jāgirdār, undertook to prepare this history of Bundelkhand with the assistance of Mr. Quinton, Commissioner of Jhansi, and the Political Agent, Bundelkhand States. It is intended that the book shall summarize all the narratives of events chronicled by writers of various generations best acquainted with the Bundela families. Abstracts and extracts from the following works will also find place in the work:—"History of India" (Hindi); "Vishan Purana" (Hindi); "Kawi Paria" (Hindi); Varsingh Charitra (Hindi); Chhatra Prakāsh (Hindi); "Bundel Charitra" (Hindi); "Geography of the Central Provinces"; Krishn Narain's "History" (Urdu); "Wākiāt-i-Bundelkhand" (Urdu); "Imperial Gazetteer of Bundelkhand."

Besides this I am a native of this part of the Provinces and am myself closely connected with the Bundela dynasties, and have received my legends from my ancestors, and have seen many old writings and inscriptions on buildings, etc.; my account may therefore be relied on.

In India as the majority of men know Hindi I have compiled this work in that language that it may be the more easily read. It is divided into two parts (1) History, and (2) Geography.

Bundelkhand is the portion of India bounded on the north by the Jamna, the south by the Narbada, the east by the Tons and the west by the Kāli Sindh. During the period when Raja Udhisthira was reigning in India, Sisupāl was the Raja of Bundelkhand and the country was then called Chedi-Desh. For several generations Sisupāl and his

sons ruled over it; but later it fell into the hands of Raja Karam of Oudh. This Raja erected a building at Kalinjar and removed the city of Chanderi[1] from its site in the time of Sisupāl to the foot of Geru hill and dug a tank called Parmeshwar. He built a fort at Geru hill and made it a military station. At a distance of about seven miles from modern Chanderi ruins of temples, etc., still indicate the site of the Chanderi of the time of Sisupāl these are known as Burhi (old) Chanderi.[1] In a history edited by Munshi Krishn Narain it is mentioned that the kingdom of Raja Karam extended from Oudh to Man Mandsowar[2] and for several generations the Rajas of this dynasty ruled over it. Somi, the last Raja of this line, left his kingdom and fled to Kachh and Bhuj. Jamna Deva—succeeded him and became king of Chen-desh. There is a legend that the marks of the hoofs of his horse are to be seen on stones in Chāndpūr,[3] Chandrapur[4] and Sironj[5]; the only foundation of truth probably being that he was Raja of this part of the country and made Chanderi his capital. He claimed supremacy over all the countries from the Jamna to the Narbada, and from the Chambal to the Tons. About this time Bhārat Raja of Ujjain conquered Central India, but soon after becoming an ascetic was succeeded by his brother Bikram, who from that date assumed as one of his titles, Raja of Chen-desh. He was a powerful and wise monarch and is said to have ruled over the whole of India. Chen-desh was the centre of his domain, and his kingdom was known as Madh-desh or the Central region.

It is clear from the Vishnu-purana that Nāg-banshi Kshattris were ruling over the land from the Jamna to the Narbada and from the Chambal to the Ken. But it is impossible to determine the exact dates of their reigns. The "Imperial Gazetteer" gives the following dates:—

0 Raja Bhim-nagar.	100 Brahapat.
25 Kharjor.	125 Nagendra.
50 Dharamwats.	150 Biaghranaga.
75 Asank danamar.	175 Basunag.[6]

[1] In Gwalior 18 miles west of Lalitpur. Old Chanderi is eight miles N.-W. of modern Chanderi and its numerous ruins are almost buried in jungle.

[2] Near Ujjain.

[3] An almost deserted village in pargana Balabehat (district Jhansi) 16 miles S.S.-W. of Lalitpur). There are numerous ruins of Chandel buildings (temples, horses, etc.,) for an account of which see Babu Chandar Mukarji's "Report on the Antiquities of Lalitpur."

[4] In pargana Dogaha (district Sagar), 20 miles N.-E. of Sagar.

[5] A considerable town in Tonk, about 32 miles S. of W. of Bina Railway Station on the I.M. Railway.

[6] The names in this list are spelt slightly differently. (See "Gazetteer" N.-W.P., Vol. I, p. 3).

In 215 Devanāg, the last King of this dynasty, ascended the throne. In his reign Toraman, the general of Raja Gopāl, who was a Kachhwāha by race invaded Eran [1] in 243 and conquered all countries from Bhopal to Eran. Toraman's son subdued Gwalior at the same time. In 358 Devanag abdicated and went to Narwar [2] and was succeeded by Sursen, who was a descendant of Toraman. He (Sursen) built the famous fort of Gwalior in 285.

An ascetic told him that his descendants would govern the kingdom for 400 generations. Gwalior has been a capital since that time. The descendants of Sursen ruled over Central India for a long time. In 593 the Raja of Kanouj invaded the kingdom and conquered the whole except the cities of Gwalior, Chanderi and Narwar. But the Kachhwāhas soon recovered their authority. But in the meantime Thakur Chandh succeeded in seizing several villages near Mahoba.[3] The descendants of this Thakur were called the Chandels.

The 84th and last Raja of the Kachhwāha dynasty was Tej-karan whom Dhandeva the historian calls Krishn Narain. About 933 the Parihar dynasty rose into importance and invaded and conquered Gwalior. Krishn Narain or Tej-karan left the capital and went to Dhūndhār,[4] but his descendants removed their residence to Narwar and Indurki.[5]

The first King of the Parihar dynasty was Vajradama, who subdued Central India. Meanwhile the Chandels of Mahoba were gaining power. Vajradama was followed successively by Raja Kirat, Raja Bhūvanpāl I and Raja Padhpāl. In 1093 Bhūvanpāl II succeeded Mahipāl who, in 1161 was succeeded by Raja Madhusudan, but even before his accession the Chandels had got possession of the whole kingdom except Gwalior, which after his death fell into the hands of Tomar Thakurs in 1232. The events connected with Chandib and his descendants will now be chronicled. It has already been mentioned that during the reign of the Kachhwāha Thakurs Chandib got possession of Mahoba and Kanouj, and while Kings of the Parihar dynasty were reigning his descendants over-ran the whole kingdom.

After the death of Chandib his son Wakipat [6] assumed the title of

[1] In Sagar district (pargana Khemlasa), on the Bina river, 6 miles S. of Bina Railway Station (I.M. Railway). (For an account of the ruins here see Cunningham's Archæological Reports).

[2] In Gwalior on the Sindh river 40 miles S.-W. of Gwalior.

[3] One of the chief seats of Chandel rule in Hamirpur district.

[4] Near Jaipur.

[5] 32 miles W. N.-W. of Jalaun in Gwalior State.

[6] Probably identical with Vakpati.

Raja and annexed Ajegarh. His son Bijai conquered Chatharpur,[1] Mau,[2] Chanderi, etc., and was succeeded in order by Jaso-Dharm Deva, Bijaipāl, and Kīrat-Varam. The last King Kīrat-Varam, wrested Panna and Shahgarh[3] from the Gonds. After Kīrat-Varam, Jaya-Varma, Solakshan and Prithur-Varma ascended the throne in succession. In 1118 Govind-Chand succeeded Prithwi-Varma and subdued the whole of Central India subverting the Parihar dynasty which at that time retained possession of Gwalior and a few other villages only.

Nar-Varam succeeded in 1163 and was followed in 1167 by Parmol. In 1209 Narhar succeeded, in whose reign the Gonds, Lodhis, Ahirs and others rose and divided the kingdom, and the dynasty was consequently enfeebled. The last King was Bhoj-Varam, grandson of Parmol, whose reign was a continual struggle with rebels, by whom he was sometimes defeated and whom he at others subdued. During his nominal reign Bir Bundela rose into power and got possession of Mau,[4] Mahoni,[5] Kalpi and Kalinjar. He repeatedly defeated Bhoj-Varma and finally overthrew the Chandel dynasty.

Several buildings of the time of the Chandels are still found in Kalinjar, Mahoba, Deogarh[6] and Madanpūr[7] bearing inscriptions in Hindi.

After the overthrow of the Chandel dynasty that of the Bundelas was established. It is said that long before this Gharwar Kshattris, who were Suraj-bansis by descent ruled in Kāshi (Benares). The last King of Gharwār was Chait-karan whom Krishn-narain calls Birbhadr. In the Bundel-Charita it is stated that the total revenue of his kingdom was one crore of rupees.

Birbhadr had five sons:—(1) Ishri, also called Rāj Singh, (2) Hansrāj, (3) Mohan, (4) Mān, and (5) Jagdās or Pancham. The last was his father's favourite. In his lifetime the Raja divided his kingdom among his five sons giving half to the four elder, and half to

1 Probably the capital of the State in the Bundelkhand Agency of that name.

2 Probably the town 10 miles N.-W. of Chatharpur.

3 A town in the Sagar district (pargana Shahgarh) 40 miles N.-E. of Sagar.

4 Said by the author to be probably Mau-Ranipur in the pargana of that name (district Jhansi), 40 miles E. of Jhansi, but I am rather inclined to believe it is the Mau mentioned in note 14.

5 As to this place I am not sure, there is a Mahoni in Gwalior adjoining a Mau in Jalaun district on the Pahuj 23 miles S.-W. of Jalaun Town.

6 In pargana Balabehat (district Jhansi) 19 miles S.-W. of Lalitpur, on the Betwa, for an account of the ruins, see Cunningham's Archæological Reports and Babu Chandar Mukarji's Report on the Antiquities of Lalitpur.

7 In pargana Maraura (district Jhansi) 36 miles S.-E. of Lalitpur—for an account of its Antiquities, see the works quoted in note.

Pancham, a division which not unnaturally caused ill-feeling between Pancham and his elder brothers, with the result that on the death of the Raja in 1170 Pancham was expelled and his dominion equally divided among the four brothers.

On the loss of his kingdom and wealth, he was in great distress, and he went to Bindhachal,[1] where on the first of Sāwan Sambat 1228 (1171 A.D.) in order to gain a victory over his brothers and recover his kingdom he practised the most severe asceticism in honour of the goddess Bindhāsni or Durga. For several days he took neither food nor water and continually chanted prayers; but without avail, on the eighth day, however, he sat within a circle of fire and on the ninth day standing on one leg prayed to the goddess, but still without avail. On the last day he resolved to offer his head to the goddess as a sacrifice, but before this consummation was reached the goddess cried: "Thou wilt enjoy the happiness of a King." Pancham asked her to appear before him and to give him some sign that he would defeat his brothers and regain his kingdom. The goddess gave no answer. Pancham resumed his religious chants, took his sword and tried to cut his throat, but the goddess thereupon appeared and cried: "Victory, Victory, Thou wilt be victorious and become Raja of a kingdom, and thy descendants will rule over Central India." When Pancham was about to behead himself and the goddess saw that a drop of blood fell from the cut to the ground, she cried: "Budit or Bundela (a drop)" and blessed him saying that his descendants would be called Bundelas hereafter, and then disappeared, Pancham collected a force, defeated his brothers, seized the kingdom and made Benares his Eastern Capital. The descendants of Pancham's four brothers are still called Gahrwār Thakurs.

Pancham was blessed with a son and according to the direction of the goddess, named him Bīr-Bundela. It is said that during the reign of Bīr Bundela, Shahāb-ud-din Ghori invaded India and decisively defeated Jai Chand Raja of Kanouj about 1195. Munshi Krishn Narain mentions in his book that in compliance with the orders of his father Bīr Bundela fought a battle with Tatār Khan Afghan, in which 72 officers of the Khan's force were wounded; Bir Bundela himself shot 300 men with his own bow. This defeat actually stopped the Khan's further advance. It may therefore be inferred that it was in the time of Pancham that Shahāb-ud-din Ghori conquered India.

In 1214 Bīr Bundela ascended the throne on the death of his father, who had reigned 49 years. He was able to extend his sway over several neighbouring kingdoms to the West, North and South. In 1231 he

[1] The famous shrine five miles West of Mirzapur.

subdued Kālpi and Mahoni and after defeating Bhoj Varam Chandel annexed Kalinjar. Bir Bundela gained a complete victory over the Gharwārs of Marra[1] and extended his conquests to Rewa, Oudh and the Doab. These conquests are related in detail in the Bundela Charitr.

He was succeeded by Karan-Tirth, who married the daughter of Nimrāna Chauhan. Karan-Tirth obtained his name in consequence of having built a tirth or temple, which is still esteemed one of the famous temples of Benares. He offered Kashi or Benares to the Brahmans. His son Arjun Pāl came to Mahoni in 1213; and Toar of Gwalior gave him his daughter in marriage. From the Kabpriya and Kharsingh-Charitr it appears that he was the first Raja who made Mahoni his capital and ruled over Kalpi, Mau, Mahoni, and Kalinjar. He had three sons:—(1) Birbal, (2) Sohanpāl, and (3) Dayapāl The Imperial Gazetteer[2] states that in 1263 Raja Arjunpāl sent his son Sohanpāl to Kateragarh[3] and that the fort was surrendered to him; on his death he was succeeded by his eldest son Birbal. He gave a few villages to Sohanpāl who had married the daughter of a Dhandera of Ganeshkhera.[4] Sohanpāl not being satisfied with his share of the inheritance went to Nāga the Kanghar Raja of Kurār,[5] with 45 sepoys and 13 sowars. In the Bundel-Charitr it is related that he asked Nāga to help him in taking his share from his brother; this Nāga promised to do on condition that he would eat, drink, and inter-marry with him; Sohanpāl was very much enraged at this suggestion and was about to leave Kurār, but hearing of his intention Nāga formed a plot to forcibly detain him, and compel him to accede to these proposals. Sohanpāl hearing thereof fled from the court, and went to Mukatman Chauhan, who was a descendant of Dhandera Deva and commanded 4,000 men on behalf of Nāga. Him he requested to assist him against his brother, but Mukatman refused saying that he would remain neutral.

After this Sohanpāl, leaving his small force behind, went alone successively to the Salingars, Chauhāns and Kachhwāhas, and told his story to them. But none of them offered to assist him. However a Panwār Thakur, named Panpal, Jāgirdar of Karhara,[6] offered assistance and the two conspired to remove Raja Nāga by stratagem from his

[1] This the author says is in the Mirzapur district near its Western border.

[2] Gazetteer of N.-W.P. I, 20.

[3] Better known as Katera, the seat of a jagirdar and titular Raja in pargana Mau (Jhansi district) 26 miles S.-E. of Jhansi.

[4] In Gwalior 16 miles W. of Jhansi.

[5] In Orchha 20 miles E. N.-E. of Jhansi.

[6] In Gwalior 27 miles W. of Jhansi.

kingdom, which was worth 13 lakhs. It was agreed that Sohanpā should go to Kurār and pretend to accept Raja Nāga's conditions of inter-marriage, etc., and invite the Raja and his relatives to his house. Sohanpāl went to Kurār and did as agreed on. After a time Raja Nāga, with his brothers and ministers, came to Sohanpāl's house, whereupon Panpal arrived with 300 Kshattris, and as soon as Raja Nāga and his followers had sat down to eat Panpal Panwār and Sohanpāl Bundela fell upon and slaughtered all the Kanghār chiefs, and immediately seized the fort of Kurār.

In this way on Wednesday the 2nd of Kartik Sambat 1345 (1288 A.D.) Sohanpāl became Raja of Kurār, and appointed Panpal and Mukatman as ministers. He said to them:—"As no Kshattri in the time of my distress gave me help except you no other save yourselves shall marry into my family."[1]

Accordingly he gave his daughter in marriage to Panpal and as dowry a village named Itaura[2], to his younger brother Dayapāl as a jagir of one lakh. From this time the Kshattris were divided into three different classes of Bundelas, Panwārs and Dhanderas. The total revenue of the whole Bundela territory was 26 lakhs of which half was possessed by Bīr-Bal and the rest by Sohanpāl.

Sohanpāl had two sons, Sahjendra and Rām, of whom the elder Sahjendra succeeded him in 1299. He also had two sons, Nānak Deva and Saunak Deva, of whom the former succeeded in 1326. His sons were Prithwi Rāj and Indra Rāj of whom Prithwi Rāj succeeded in 1360. Prithwi Rāj framed good laws for his subjects, subdued the Bundelas of Bīrbal's and Dayapāl's families and performed a "yag" named Maheshri[3] in Kurār. He was blessed with two sons, Madnipāl[4] and Kisāb. In 1400 Madnipāl succeeded and left three sons named Arjun Deva, Māl and Bhimsen. On his death in 1443 the eldest Arjun Deva succeeded. The "Kabpriya" speaks highly of him as having had read

[1] The account of the origin of the Bundelas and the overthrow of the Kanghar Raja of Kurār here given, is very different from, and much more creditable to the Bundelas than that given in the Gazetteer of the N.-W.P. (I, 20), whence it would appear that the overthrow of the Kanghars preceded the origin of the Bundelas. The account given in Crookes "Tribes and Castes" (II, 163) is intermediate between the two, but would seem to be certainly incorrect as regards the mention of a Raja of Panna, as Panna was first made the seat of a Raja by Chatharsal about 1675 A.D. At this time that part of the country was in the hands of the Gonds.

[2] In pargana Jhansi, 13 miles E. N.-E. of Jhansi.

[3] A sacrifice of goats to Mahadeo after certain preliminary offerings and ceremonies.

[4] According to the Gazetteer N.-W.P. (I. 21). Rām Chand was the son of Prithwi Rāj and Madnipāl his son.

to him the four Vedas and the religious Puranas, and offered 16 Māhadān[1] to Brahmans. He had two sons named Malkhān and Satrsāl. In 1475 Malkhān succeeded his father and showed himself a powerful and wise prince. In 1482 he fought with Bahlol Lodi,[2] and dying in 1507 left eight sons, Partāp-Rudr, Sāh, Jait, Jognjīt, Baryār Singh, Bhao Singh, Kharagsen, and Birchand, of whom the eldest Partāp-Rudr succeeded to the throne. He annexed part of the kingdom of Ibrahim Lodi[3] yielding a revenue of 1¼ crores, Ibrahīm being engaged in a struggle with Bābar. On Bābar's becoming emperor and returning in 1514[4] after conquering the kingdom of Medni Rai Raja of Chanderi he only succeeded in recovering Kalpi from Partāp-Rudr, and appointed him to rule the rest of his kingdom. On the 13th Baisakh 1587 Sambat (1531 A.D.) he founded the city of Orchha, and made it a military station. He was a famous hunter, and it is related that after reigning 24 years he met his death in this way; one day while hunting the jungles near Orchha he heard a cow cry out in pain, and going to see what had happened found that it had been seized by a lion. He fired but missed, and finding it impossible to reload, attacked the animal with a sword and succeeded in killing it, but not before it had so mauled him that he only survived long enough to reach his palace (1531).

He left nine sons by his three wives, of whom the eldest Bhārti-Chand succeeded him. The second brother Madhkur Sāh, lived with him and assisted in the administration. The third brother Udiajīt got Mahoba. The fourth Amān Dās received Patori,[5] the fifth Prāgdās obtained Haraspur,[6] the sixth Durgādās, Durgapur,[7] the seventh Chandandās, Katera,[8] the eighth Ghansāmdās, Maigawan,[9] and Bhārat-Rai, Kurār.

Raja Bhartichand built the beautiful temple of Chaturbhuj-Bhagwān in Orchha.

[1] The author tells me this is any great gift. A Māhadān of gold is not less than 32 māshas, (*i.e.* 214 grs. or about £2-0-0); an elephant, a maiden, a complete house, all one's possessions, are other examples.—(This would seem to imply a very much higher value of gold than at present).

[2] Reigned 1451–1488.

[3] 1517–1526.

[4] 1514 Keane (History of India I. 102) gives 1527 A.D. for this event.

[5] The author cannot tell me where this is and thinks it probably an error.

[6] In Pargana Bansi (Jhansi district) 16 miles N. of Lalitpur. There are here two large Chandel tanks, (one ruined).

[7] In Datia, 6 miles S. of Datia.

[8] See note 23.

[9] In Orchha 11 miles S.-E. of Mau-Rānipur.

In 1544 Sher Shāh,[1] having temporarily defeated Humayun and thus become Emperor of Delhi, attempted the conquest of Bundelkhand. In accordance with the order of the Raja, Madhkur Sāh with 5000 selected cavalry attacked the enemy's forces, and though he suffered heavily succeeded in getting possession of the enemy's standard, and so steadily harassed his army that he was forced to retire.

The Emperor Sher Shāh beseiged Kalinjar and annexed the neighbouring country. During the siege the Imperial Magazine caught fire and exploded, killing the Emperor. In 1545 his son Selim Shāh ascended the throne and in his reign Bhartichand took Kalinjar. This success of the Bundela Chief Selim Shāh was compelled to overlook as he was at that time engaged in a contest with Humayun and also with his own brothers. He had indeed once sent a small detachment from Gwalior, which was compelled to retire without even crossing the Sindh. Bhartichand extended his kingdom till it stretched from the Tons to the Sindh and from the Jamna to the Narbada, and yielded a revenue of two crores. From about this time this part of India was known as Bundelkhand—the country of the Bundelas.

In 1551 Bhartichand performed Bājpai-yug[2] at Tongāran.[3] As he had no son he was succeeded on his death in 1552 by his next brother Madhkur Sāh, who proved a wise and pious prince, learned in the Shastras and laws. He was specially a follower of the two-handed Narsingh-Bhagwān whom he worshipped morning and evening. He was also a man of great valour and simplicity, often riding out unattended. His love of justice was such that however important the question at issue might be he would not utter judgment without first consulting the code of Manu. The Delhi Emperor attacked him on several occasions but without success; these attacks were during Akbar's minority conducted with insufficient forces; when he however succeeded to full power he sent a large and well-equipped army under Niamat Khān. The Raja advanced as far as Baroni[4] and there met the Imperial army, a severe engagement followed resulting in the retirement of Niamat Khān. Akbar then sent Ali Kūli Khān with a second force. To meet this Madhkur Sāh despatched his eldest son

[1] Assumed the Empire of Delhi 1542, and was killed at the siege of Kalinjar 1545.

[2] This the author tells me may be offered to any deity; it lasts for 21 days during each of which various ceremonies and offerings are performed culminating in a sacrifice of 21 goats on the 21st day and the gift of various things including seven elephants.

[3] Close to Orchha.

[4] In Datiā, 5 miles W. of Datiā town.

Rām Sāh with an army of 36,000. The armies met at Bhanrer,[1] and Ali Kūli Khan was repulsed and so much harassed that he retired leaving horses and equipage which fell to the Bundelas. His father was so pleased at the generalship displayed by Rām Sāh in this campaign that he increased his powers. Akbar made a third attempt to subdue the Bundelas, sending Jam Kūli Khān who however was likewise defeated at Chelra.[2] After this battle the Raja appointed his second son Horal-Rao Commander-in-Chief, and his third son Dulhar-Rao governor of the fort and treasury of Orchha. His fourth and fifth sons Ratansen and Indarjit respectively he made ministers of Rām Sāh. His four remaining sons Saikh Partāb Rao, Har Singh Deva, Birsingh Deva and Satrjit being still quite young continued their education. In 1568 another unsuccessful invasion of Bundelkhand was made by Sheikh Kūli Khan, a general of Akbar. But in 1574 the Emperor sent Seiyid Muhammad Bāra at the head of a larger and better equipped force to conquer Bundelkhand. This the Raja's eldest son advanced to meet and a battle was fought on the Sindh, in which Rāmsāh was defeated and compelled to retire to Orchha followed by the Imperial army. The Raja himself then marched out of Orchha and another battle was fought, wherein in spite of the valour displayed by the Raja, and his sons and brothers, the Bundelas suffered defeat. The Raja's brother Amān Dās was killed, and Orchha surrendered. This disaster was followed by the loss of all his territory from Gwalior to Sironj. But nevertheless he succeeded in recovering his power to some extent, and in driving the Muhammadans from Orchha and Karhara[3] and making himself master of Bundelkhand proper. Akbar was not content with his partial success, and in 1633 sent a large army under Sadik Khān by way of Narwar. Madh Kur Sāh collected 50,000 men and marched towards Karhara when he engaged the invaders. In the battle the Bundelas were defeated with the loss of 7,000 of their number, and Horal Rao son of the Raja was among the slain, and his brothers Prāgdās and Durgadās were wounded. As a result Orchha was recovered by the Emperor. Previous to this invasion the Kachhwāha Governors of Rampura[4] and Lahir[5] had made an alliance with Sadik Khān; but in spite of this the Raja laid siege to Orchha in 1636 in the course of which siege his son Satrjit was killed. Raja Biharīmal's brother Raja Rāj Singh Kachhwāha was at this time in

[1] In Gwalior, 19 miles E. N.-E. of Datiā town.
[2] Said to be in Datiā State.
[3] See note 26.
[4] In Pargana Mūdhogarh (Jalaun district) 18 miles N.-W. of Jalaun.
[5] In Pargana Indurkhi (Gwalior) 25 miles W. of Jalaun.

the camp of Sadik Khān. The Emperor sent an order through him re-instating Madhkur-Sāh, who thus returned to Orchha and governed the country again. But this policy of lenience proved a failure as regards the interests of the Emperor and soon after Akbar was obliged to send another expedition under Seiyid Raju Bāra Khān.[1] The Raja despatched Indarjīt to meet it and he succeeded in defeating the Muhammadans who were driven back. In 1584 Prince Mirza Murād himself, the Khān Khānām Wazir, Raja Durga, Raja Jagannāth and Raja Rām Chandar renewed the attack. It is related in Firishta's history that when the Prince arrived near Orchha, Madhkur Sāh opposed him at the head of 50,000 men. The engagement which followed lasted 9 hours, and in it 5,000 Bundelas and 1,200 Sawars were killed and Rām Sāh, Ratan Sen and Indarjīt, three sons of the Raja wounded. His whole force fled but the Raja refused to retire, and with 300 horsemen armour-clad, charged the left flank of the Imperial army where Murād was commanding in person. He succeeded in wounding Murād so that he fell from his horse and lost his arms; Madhkur Sāh said to him "Why are you lying on the ground? Get up, take your weapons and fight." The prince answered, "Why do you not kill me now you have the chance?" The Raja replied, "I am a Kshattri, it is contrary to the custom of Kshattris to kill a weaponless man." Murād was so struck at this that he exclaimed, "I pardon you." The Raja said "I will make peace if you promise to restore my kingdom to me." Murād replied. "Such part of the kingdom as has been in your possession up to this date shall be restored to you and a sanad to this effect shall be given to you, but you will have to accept conditions." The battle then ceased; and the Raja entertained the Emperor's army for several days and showed great hospitality. Murād gave him a sanad bestowing on him the kingdom on condition that he should assist the Emperor with 7,000 Sawars when the latter required them for war. After this the Imperial army advanced towards the Deccan to invade the dominions of Chānd Bibi (generally known as Chānd Sultāna).[2]

Madhkur Sāh entrusted his kingdom to his eldest son Rām Sāh, and to his grandson Bhupāl Rao he gave Chainpur[3] in Jagir; the latter was the son of Horal Rao the Raja's second son, who had been killed in battle. Bhupāl Rao founded Bhupāl which was called after his name.

[1] Doubtless identical with the 'Seiyid Raja of Barhā, of Gazetteer, N.-W.P. I, 556.

[2] Of Ahmadnagar.

[3] Said by the author to be in Bhupal near the Narbada, S. of Sāgar town and S.-E of Bhupal.

Dulhar Rao the third son of Madhkur Sāh received Shivapuri[1] in Jagir; the favourite son Ratan Sen, Ghor-Jhámai[2] the fifth Indarjit, Nad-kachuwa;[3] the sixth Partāp Rao, Kūnch; the seventh Har Singh, Bhasneh;[4] the eighth Birsingh Deva Baroni.[5] Madhkur Sāh during his whole life only once visited the Emperor, on all other occasions on which he was summoned he sent his son Ratn Sen with 7,000 Sawars. His total revenue was two crores and ten lakhs. After a reign of 38 years he died in 1583[6] having attained the age of 80 years.

At the time of his death his eldest son Rām Sāh was at the court of the Emperor at Delhi; the Emperor after condoling with him bestowed upon him the kingdom of his deceased father. The other members of the family who considered that they had rights to parts of the dominion brought forward their claims and two years passed before these were all settled. Finally such of them as had acquired their rights under Madhkur Sāh were continued them and their names and lands separately entered in the records. They were not entirely independent however, as the Raja enjoyed certain rights of supremacy as head of the family. The names of the sub-divisions are as follows:—(1) of the Kachhwāhas Rampūra (2) Raghubansis Patua Kachai[7] (3) Gonds Bilahra[8] (4) Dāngis, Garh Pahra[9] (5) Panwars Konahra, (6) Gonds Barī;[10] besides these grants he gave to the Dhanderas Sāhabād,[11] and to the Gantum clan Garhakota.[12] Lastly Bīhat,[13] Beona[14] Kathera and Mahewa[15] were given in jagir to four Bundela Thakurs.

Besides these estates of the brothers of the Raja and the four jagirs just mentioned, Kālpi and Bhanrer were given to Abdullah and Hasan Khān respectively. They were jointly bound to provide a total force of 7,000 Sawars for the Emperor in time of war. There were in this way altogether 22 sharers in the kingdom.

1 Better known at Sipri.

2 In Sāgar district, some 27 miles S. E. of Sāgar.

3 In Gwalior 5 miles N.-E. of Pichhar and 27 S.-W. of Jhansi.

4 In pargana Garotka (Jhansi district) 36 miles E. N.-E. of Jhansi.

5 See note 42.

6 The Gazetteer N.-W.P. (I, 556) gives 1593.

7 The state in the Baghelkhand Agency S.-E. of Kalinjar.

8 In Sāgar district, 13 miles S. of Sāgar.

9 In Sāgar district 6 miles N. N.-W. of Sāgar.

10 Said by the author to be near Cheripur (note 50).

11 Said by the author to be between Guna and Narwar, in Gwalior.

12 In Sāgar district, 26 miles E. of Sāgar.

13 The Jagir of that name on the borders of Jhansi and Hamirpur, (not of course as bounded at present).

14 Said to be in Jalaun district.

15 Said by the author to be near Kalinjar.

In 1592 Birsingh Deva raised an insurrection, in which he was assisted by Indarjīt and Partab Rao. They wrested Bhānrer and Pawain [1] from Hasan Khān, Karhara and Berchha [2] from Harduar Panwār, and Irichh [3] from Abdullah. On learning of this Akbar despatched Daulat Khān, whom Rām Sāh joined. The Raja reduced Birsingh Deva to terms and brought him to Daulat Khān, and then returned to Orchha, while Daulat Khān went on to the Deccan accompanied by Birsingh Deva and the Rajā's eldest son Sangrām Sāh. But before long Birsingh Deva on the pretence of hunting returned to his home in Baroni against the orders of the Imperial Commander. Daulat Khān marched after him, but on seeing that he was assisted by Bhupāl Rao, Partāp Rao and Indarjīt, abandoned the idea. Shortly after this Akbar arrived at Narwar by way of Gwalior, and directed Raja Rām Sāh to either present before himself Birsingh Deva and Indarjīt, who had in the interval stormed the forts of Narwar and Gwalior, or punish them severely himself. Rām Sāh with the aid of the Kachhwāhas and Pathāns went to Baroni, and after a few days' resistance succeeded in expelling Birsingh Deva thence. In this contest however Jugrup Kachhwāha a man of some note, was killed. As soon as Rām Sāh withdrew Birsingh Deva recovered possession of Baroni. But he very soon left it finding it not a safe place for him so long as Akbar and Rām Sāh were his enemies. He accordingly went to Prayāg to see Selīm (known as Jehāngir after his accession). He was a son of Akbar and at that time Sūbadar of Allahabad and in revolt against his father. Selīm received him with great favour and directed him to murder Abul-Fazl, who was then returning from the Deccan. This he accordingly did, and on the 9th Kātik 1660 [4] (A.D. 1603) killed the famous minister, midway between Narwar and Antri.[5] Akbar was greatly enraged at the murder, and sent many chiefs under Tirpur Kshattri with a powerful force to capture Birsingh Deva; this force he ordered Sangrām Sāh the son of Rām Sāh to accompany. Birsingh Deva was besieged in the fort of Irichh, but after a few days' resistance, fled by night and went to Prayāg. Selim received him with great favour and promised to make him Raja of the whole of Bundelkhand as soon as he should ascend the throne. Birsingh Deva lived for a short time in Prayāg, and then returned to Bundelkhand, were joining with Sangrām Sāh he openly

[1] Probably in Gwalior on the Sindh river 15 miles N.-W. of Datia.
[2] Probably in Gwalior between Pachhor, Narwar and Bhārwar.
[3] In pargana Motli (Jhansi district) 39 miles N.-E. of Jhansi.
[4] Keane (History of India, I, 141) gives 13th August 1602.
[5] 11 miles S.-E. of Gwalior.

revolted and expelled Hasan Khān from Bhānṛer and Kharag Rao from Lachūra.[1] The brother of Kharag Rao, who had been killed at the time of his expulsion, appealed to the Emperor, who ordered Indarjīt to proceed with a powerful army, promising to give him the whole of Bundelkhand if he should defeat Birsingh Deva and Rām-Sāh. Indarjit begged that the Emperor himself should accompany the force, and would have obeyed the Imperial order, but that he was unwilling to ruin his eldest brother and make himself master of the kingdom. The Emperor dismissed him and sent Tirpur Kshattri with a large army to Orchha. When the general reached Gwalior, Rāj Singh and Rām Singh Kachhwāhās, the Bhadoriya Raja,[2] the Chauhan Raja and the Jāts[3] joined his camp. As soon as the army reached Datia, Hasan Khān and Khwāja Abdullah joined it. In 1602 on the bank of the Betwa close to Orchha the conflict took place. The battle lasted several days between the Bundelas under Sangrām Sāh, Indarjīt Partāp Rāo and Birsingh Deva on the one side, and the Imperial army on the other. Sangrām Sāh was killed, but the Bundelas were victorious. Indarjit being specially distinguished for his gallant conduct in taking the enemy's standards. Raj Singh Kuchhwāha who was with Tirpur's force, was wounded and captured by Birsingh Deva, but Rām Sāh sent him back to the Emperor's army with respect and honour. Tirpur Kshattri, after remaining quiet a few days at Bhāṛer, collected a fresh army there; but in the meantime Akbar had died and Selīm had succeeded assuming the title of Jehāngir. In 1604[4] he summoned Birsingh Deva, who with Bhārat Sāh the grandson of Rām Sāh and Indarjīt went to Delhi. The Emperor bestowed on him the title of Maharaja and gave him a sanad appointing him ruler of the whole of Bundelkhand. The three returned to Irichh and Birsingh Deva offered his companions his condolences on the loss of their dominions. After this Indarjīt went on an expedition with the Emperor's forces, and told Rām Sāh of Birsingh Deva's appointment; he straightway went to Irīchh where Birsingh Deva received him as he had always hitherto done; but a misunderstanding soon occurred and Rām Sāh returned to Orchha and both parties prepared for war. By the order of Jehāngir, Khwāja Abdullah Jāgirdār of Kalpi, and Haidar Khān came to the assistance of Birsingh Deva, who was also joined by Partāp Rāo and the

[1] Now known as Ghāt Lachūra, 11 miles N.-E. of Man-Rānipur in Jhansi district.

[2] The ancestor of the present Bhadoria Rajā of the Agra district.

[3] Of Gohad, ancestors of the present Raja of Dholpūr.

[4] This is obviously a mistake, as Jahangir succeeded in 1605.

Bundelas of Kathera. Birsingh Deva marched towards Orchha where he was opposed by Rām Sāh's forces under Bhupāl Rāo and Indarjīt. In the battle that ensued Indarjīt was wounded and the army of Orchha struck with panic fled. Bhupāl Rao with a small detachment forced his way into the fort, and continued to assist Rām Sāh. Negotiations were opened and Rām Sāh agreed to meet Khwāja Abdullah, who, however, treacherously made him prisoner and carried him to Delhi, where the Emperor received him with respect, but in order to stop further quarrels kept him captive for several years. By 1604[1] Birsingh Deva was supreme throughout the whole of Bundelkhand having reduced all the 22 chiefs who had participated in the kingdom. In 1608 after the Emperor had firmly established his power he released Rām Sāh and bestowed on him the Jāgir of Bār[2] yielding a revenue of three lakhs. The kingdom of Birsingh Deva contained 81 pargānas and 12,500 villages; the total revenue was two crores. According to the Bundelkhand-Charite it was bounded on the North by the Jamna, on the South by the Narbada, on the West by the Chambal, and on the East by the Tons.

Birsingh Deva was well acquainted with the Dharam Shāshtra and laws generally. He was mindful of the sin he had committed in usurping his brother's kingdom, and feeling great remorse, in penitence made nine pilgrimages, and offered innumerable sacrifices. In Bindraban alone he presented 81 maunds of gold, a gift remembered to the present day. At Datia he built a grand palace at a cost of Rs. 36,90,980, which is still a notable structure. On one occasion by order of the Emperor, he attacked and overcame the Rajas of Rewa and Narwar. In 1613 he erected a temple in Bindraban at a cost of 30 lakhs. He performed the Tāraian Birt,[3] and listened for seven days to the recitation of the Māha-purana. He was famed for his strict justice; in this connection it is told of him that one day his eldest son Jagat Deva when hunting, allowed his hound to kill a Brahma-chāri or hermit. On hearing thereof the Raja summoned his son to him, and put him to death for having caused the death of an innocent devotee.

He constructed the famous tanks of Bir Sāgar[4] and Barwa Sāgar[5]

[1] Almost certainly wrong, see preceding note.

[2] In pargana Bānpūr (Jhansi district) 17 miles N.-E. of Lalitpur. The ruins of a fort and palace and several Mubbaras still mark this former seat of rule.

[3] This is a penance which consists in fasting by day for a month, only eating when the stars are visible.

[4] In Orchha, 12 miles S. S.-E. of Orchha town.

[5] In Jhansi district, 12 miles E. of Jhansi.

and many others—in all 52. About 1682 when Shāhjahān ascended the throne of Delhi, Birsingh Deva again revolted. The Emperor's forces defeated him and captured Orchha. He then with 10,000 Sawars commenced a guerilla war in which he was well seconded by Jujhār Singh and his own sons and brothers. After a year of this the Emperor restored the kingdom to the Bundelas, but offered it to Jujhār Singh. The Raja had ten sons :—(1) Har Deva, (2) Pāhar Singh, (3) Bhagwān Rao, (4) Kishor Singh, (5) Tursi Dās, (6) Rai Singh, (7) Krishn Dās, (8) Partāp Singh, (9) Mādho Singh, and (10) Chandar Bhān. He gave them respectively jagirs as follows :—(1) Taraoli,[1] (2) Tehri,[2] (3) Khargāpur,[3] (4) Semra,[4] (5) Palera,[5] (6) Baragaon,[6] (7) Chirgaon,[7] (8) Kūnch, (9) Jaitpur,[8] (10) Kakarbai.[9] Each jagir was of such a size as to yield a revenue of one lakh.

In the spring of 1627 Birsingh Deva died and was succeeded by Jujhār Singh, who distrusted all the Bundelas and made some alterations and reductions in the Jagirs. His brother Chandarbhān entered the service of the Emperor and was apppointed a Commander of 800 sawars and 1,500 foot. About 1631 Jujhār Singh in accordance with an order of the Emperor, went to Choragarh to fight on his behalf, and left his brother Har Deva at Orchha in charge of the kingdom. On his return, suspecting an intrigue between his wife and Har Deva, he questioned her, the Rāni replied, "as he is your brother I love him, there is nothing else between us." The Raja said, "if you are true obey me and poison him." The Rāni obeyed, but felt such remorse that she poisoned herself too. The Raja mourned her death deeply, and in 1632 performed the ceremony of Agmarshanyug to purge himself of the sin of murdering his brother. Munshi Harnarain, an historian, says that Har Deva after his death, appeared as a spirit and revealed to many that Jujhār Singh had poisoned him to prevent his succession, being himself childless. As soon as Shāhjahān heard of this he issued a proclamation directing altars to be erected in honour of Har Deva and the dethronement of Jujhār Singh. Bāki Khān was directed to enforce this order and went to Orchha with a strong force, but was defeated

1 In Orchha, 27 miles E. N.-E. of Jhansi.

2 The present capital of Orchha state.

3 In Orchha 20 miles E of Tehri.

4 In Orchha, 14 miles S. of Orchha.

5 In Orchha, 18 miles S.-E. of Mau-Rānipur.

6 In pargana Jhansi, nine miles E. N.-E. of Jhansi.

7 In pargana Moth (Jhansi district) 17 miles N.-E. of Jhansi.

8 The former state of that name west of Mahoba now part of the Hamirpur district.

9 In pargana Garotha (Jhansi district) 50 miles N.-E. of Jhansi.

and returned to Delhi. In 1633 Shāhjahān despatched Muhabbat Khān from Agra, Khān Jahān,[1] from the Deccan and Khwāja Abdullah from Prayāg. These three armies converged on Orchha, and a severe conflict took place in which Salivahan the son of Champat Rai Jagirdar of Mahewa was killed. In the night after the battle when both armies were in their camps, Champat Rai took with him a body of Jujhār Singh's troops and unexpectedly fell upon the enemy. Bāki Khān and Shabar Khān the general were both killed, but in spite of the loss of their leaders the Imperial army gallantly opposed the Raja's forces and succeeded in separating the Raja from his allies; finally Jujhār Singh was completely defeated and fled to the Deccan, but fell ill and died in Gondwāna. Champat Rai continued a guerilla warfare, while the Imperial army returned to Delhi, and in 1635 the whole of Bundelkhand except Datia and Chanderi was annexed. For six years no one was appointed Raja of Orchha, and during the anarchy consequent thereon Champat Rai continued to ravage the country; he collected many of the late Raja's army, possessed himself of Orchha, plundered Sironj, captured Bhilsa and defeated the Sūbadar of Ujjain. In short he ravaged the country from Jhansi to Mahewa. In 1633 Shāhjahān sent an expedition commanded by Muhammad Shāh, Wali Bahādur Khān, Nausher Khān, and Abdullah Khān. Champat Rai was besieged in the fort of Orchha, and after a gallant resistance was defeated and his brother Pāhar Singh was sent for from Dhamoni[2] and set up in his place. He was not however entrusted with the whole of Bundelkhand, but only with such a portion of it as yielded a revenue of 60 lakhs, for Datia and Chanderi had long before this been annexed and made over to other rulers. Besides these two, several other small states were retained. Champat Rai succeeded however in escaping from the besieged fort, and continued his ravages as before.

Pāhar Singh had two sons Sujān Singh and Indraman. In 1651 Sujān Singh was installed as Raja on the death of his father. The famous tank at Arjār[3] was constructed in his time. The Imperial Gazetteer states that the town of Rānipūr,[4] which is close to Mau, was

[1] There would seem to be some mistake here, as the only Khān Jahān apparently known at this time was Khān Jahān Lodi, who revolted but was defeated and killed in 1631.

[2] In Sāgar district, 25 miles N. of Sāgar. This was later the most important seat of Muhammadan rule in South-Western Bundelkhand, and there are fine ruins of a very extensive fort externally somewhat of the style of that at Agra, and also ruins of a large walled town. The place now is almost entirely uninhabited and over-grown with jungle.

[3] Half in Jhansi and half in Orchha, 18 miles E. S.-E. of Jhansi.

[4] According to the Gazetteer it was founded by his mother, the Rānī Hiradeva

built by him. He left no heir, and the kingdom passed to his brother Indraman. The latter died after three years in 1673, and his son Jaswant Singh succeeded him, but died in 1686, leaving the throne to his son Bhagwant Singh a minor. The widow of Indraman, Rānī Raj Kunwār, was appointed regent. In 1688, Bhagwant Singh died childless; and accordingly Aghota Singh the son of Bijhe Sāh was summoned from Baragaon in 1689 to be adopted. He was sent to Aurangzeb who approved the adoption and solemnly nominated him. Aghota Singh was a brave, hardworking and wise prince. About 1708 Bālaji[1] Marhātta invaded Bundelkhand and defeated Kamar Ali Khān who had been despatched by the Emperor to oppose him. Thereupon Shāhjāhan[2] ordered Aghota Singh to march against the Marhātta leader. The latter was slain in the first battle, and the army returned to the Deccan. In 1715 Aghota Singh constructed the statue of a man in gold, and presented it to Brahmans. He was then blessed with a child who was named Prithwi Singh. On one occasion Aghota Singh accompanied Bahādur Shāh the Mughal Emperor, to the Panjāb and distinguished himself by gaining a victory over the Sikhs.[3] In his time the power of the Mughal Emperors began to decline, and the Marhāttas rose into importance, and repeated attacks were made by them on Delhi. In 1735 Malhār Rao Holkar with 100,000 men marched from the Deccan. Aghota Singh with the Raja of Datia and other of his relatives opposed him, and a disastrous conflict took place near Jhansi. On both sides the killed and wounded numbered about 9,000, but Malhar Rao and his chiefs were slain,[4] and in consequence the army was disheartened and returned. Two months after this conflict in the middle of 1735, Aghota Singh died and was succeeded by Prithwi Singh. During his reign all his brothers and relatives turned against him and Rajendragir who had charge of the fort of Jhansi revolted and took possession of Jhansi and Moth.[5] On the other side the country was ravaged by Gūjars and Kangārs. On the death of Prithwi Singh he was succeeded by his grandson Sānwant Singh. In 1748 Sahū[6] sent an expedition under

in 1678 (Gazetteer N.-W. P., I. 573). There is an inexplicable error in the date somewhere.

1 Presumably, Bālaji Visvanāth first Peshwa; it is probably meant that an invasion was made at his orders.

2 This is obviously a mistake, and probably Bahādur Shāh (1707—12) is meant.

3 This was probably the expedition commanded by Muniān Khān (1710).

4 This is arrogating too much to the Bundelas, Malhār Rao Holkar was not slain, but was merely checked in 1736 by Saādat Ali Khān Sūbadar of Oudh.

5 The N.-W. pargana of Jhansi district.

6 Maharaja of the Marhattas. This event happened in 1742. According to Gazetteer N.-W. P. (I. 30).

Narū Shankar, who defeated the Raja and overthrew his kingdom. At that time the total revenue was Rs. 24,54,264. One-third of the territory including the seven parganas of Pachhor, Karhara, Moth, Garotha, Garwai,[1] Mau, and Jhansi, was annexed by the Marhāttas. The revenue of the ceded portions amounted to eight lakhs. The Marhāttas made Jhansi the head-quarters of the territory and Sheo Rao Bhao was apppointed Governor. The Sanyāsis[2] were totally overthrown. Sānwant Singh ruled for eight years over the remaining part of his kingdom, and then died without heirs. His widow[3] adopted Hati Singh, a grandson of Aghota Singh. In 1767 a quarrel occurred between Hati Singh and the Rānī. The army and the ministers siding with the Rānī, Hati Singh fled to Datia, where Indarjīt received him with respect and gave him a handsome allowance. The Rānī after taking Tehri, adopted Pajan Singh the son of Lachman Singh; but in 1772 quarrelled with him also, and Pajan Singh went to Tehri and lived there for one year and a half, while the Rānī continued to rule the country. In 1774 disgusted with this world, Pajan Singh retired to Chitrakot, and devoted himself to religious exercises. The Rānī in the same year then installed Man Singh the son of Amresh of Mohangarh.[4] These continual changes in the selection of a ruler gave Vishn Singh[5] the opportunity to annex Amra[6] and other villages yielding a total revenue of one lakh. The Rānī quarrelled with Mān Singh as she had done with his predecessors; and he retired to Rājgarh. In 1775 Kunwar Bhartichand, the great grandson of Aghota Singh, was adopted. After ruling three years he fell ill and died in 1778. During his illness he had solemnly nominated his brother Bikramajīt as his successor. The state was now rapidly declining, there was great disunion between the various members of the family and the treasury was empty. The troops refused to perform their duties owing to their pay being in arrears. Bikramajīt sold pargana Barwa Sāgar to the Sūbadar of Jhansi, and was thus able to pay the troops. He overthrew the Rajas of Taraolī, Mohangarh,

1 Now forms the N.-E. part of pargana Jhansi in the Jhansi district.

2 The author elsewhere states that when Birsingh Deva founded Jhansi fort he garrisoned it with Sanyāsis, whose successors these will probably have been. As to militant Sanyāsis in Bundelkhand, compare the fact (quoted in Crooke's "Castes," IV. 276) that 2,000 Sanyāsis attacked Col. Goddard in his march through Bundelkhand (1778).

3 Named Mahendra Rānī.

4 In Orchha, 20 miles N.-W. of Tehri.

5 Then Raja of Samthar.

6 In Samthar, 26 miles N.-E. of Jhansi.

Semra, Palera, and Jiron,[1] and annexed their territories. He distributed large sums to sink wells and dig tanks. On one occasion he engaged the Gwalior troops, and so utterly defeated them that it is said that not a man survived to tell the tale. After a long and successful reign of 56 years he died at Tehri leaving no heir.[2] In 1834 his brother Mathura Dās was installed, who was succeeded in 1840 by his adopted son Sujān Singh, who also died heirless. In 1853 Hamīr Singh was adopted and placed on the throne. He was a debauchee and left no heir; and consequently on his death his brother Partāp Singh succeeded, and is still reigning.

Jagīr of Khanya-Dána.

The second son of Aghota Singh the Raja of Orchha, was Amresh. He with the help of the Peshwa's force obtained Mohangarh[3] as his share in 1735. He had three sons, Maharāj Deva, Mān Singh, and Nannegir; Mān Singh was adopted by Mahendra Rani,[4] and ascended the throne of Orchha, while Māharāj Deva succeeded to Mohangarh, and a jagir worth one lakh. After the death of Mān Singh his successor Bikramajīt attempted to crush Māharāj Deva, who, leaving Mohangarh went to Khanya Dāna. His son and successor Jawāhir Singh negotiated a treaty with the British Government in 1808. He had two sons Pirthipāl and Bijhe Bahādur. In 1844 Mardan Singh Raja of Bānpūr[5] made Pirthipāl Singh a Raja in his kingdom; but he was not recognised by the British Government or the Raja of Orchha. Pirthipāl Singh was succeeded by Gopāl Singh in 1863. He left two sons named Chitthar Singh and Mardan Singh. In 1869 Gopāl Singh died and was succeeded by Chitthar Singh. In 1877 at a grand Durbar held in honour of the Prince of Wales the title of Rao Rāja was conferred on him. Chitthar Singh is still in possession of Khanya Dāna, but has lately changed his name to Durga Singh.

Datia State.

In 1625 Māharāja Birsingh Deva seated Jujhār Singh on the throne of Orchha, and distributed jagirs to his remaining ten sons, so

1 In Orchha, 17 miles S. of Orchha town.

2 Raja Bikramajīt entered into treaty with the British in 1812.

3 See note 102. Elsewhere the author states that Aghota Singh bestowed this jagir on his son in 1703, and that the Peshwa assisted him against Bikramajīt of Orchha and gave him a sanad for Khanya-Dana in 1751, the two accounts are not necessarily discrepant.

4 Widow of Sānwant Singh Raja of Orchha.

5 See p. 37.

that each son got an estate of one lakh as his share. At that time Bhagwān Rai with two of his sons was at the Emperor's Court as the representative of his father Birsingh Deva. His other two sons Dhurmangad and Sakhat Singh were at Orchha; Birsingh Deva entrusted the list in which the share of Bhagwān Rai was recorded to Dhurmangad. This Dhurmangad was very brave and warlike. It is related of him that after swimming a river he met a lion on the bank which he killed with one blow of his fist. As soon as he received the list showing to what estate his father was entitled he went to Palera[1] and properly administered the country. Har Deva and his nine brothers also took possession of their respective jagirs. When Bhagwān Rai heard of this he returned with the Emperor's permission to Orchha, and asked his father saying, "What order have you for me?" The old Raja replied "Nothing, I have already distributed the kingdom among your brothers and you and given a separate list showing each one's share. The details of your share are with your son Dhurmangad Singh, go and take it from him." Bhagwān Rai not liking to quarrel with his son, asked his father to grant him the grand palace of Datia, four courtiers and 300 horsemen. The Raja did so, and gave him the palace and with it the secret treasure buried there. In 1626 Bhagwān Rai went to Datia with his two sons, Prithwi Rāj and Sabhkaran. On the death of Birsingh Deva he possessed himself of Baroni, which had been allotted for the maintenance of his father. He ruled 21 years and died in 1647. But the *Gazetteer* (of N.-W.P., I. p. 557) states that in 1640 Bhagwān Rai and his brother Beni Dās were killed by a Rājput in battle. In any case on the death of Bhagwan Rai his two sons Prithwi Rāj and Sabhkaran went to Delhi, and petitioned the Emperor to continue to them their father's jagir. But the Emperor was then engaged in despatching an expedition to the west, and could not attend to them. Accordingly the two brothers accompanied the expedition so as to please the Emperor by their valour and gallantry. At the very beginning of the battle the two young warriors charged the enemy at the head of 300 horse. The Imperial forces supporting them vigorously finally gained a complete victory. Prithwi Rāj was killed in the battle and Sabhkaran being wounded returned to Delhi. The Emperor was so pleased with his conduct that he offered him a jagir of 12 lakhs out of the kingdom of Orchha. On hearing this the widow of Prithwi Raj came to the capital, and begged the Emperor to do something for her son Chatharsāl. The Emperor willingly offered Chatharsāl Baroni with a revenue of Rs. 1,25,000 in jagir. From that time Sabhkaran was a jagirdar of 12 lakhs and Chatharsāl

[1] See note 84.

of 1¼. Sabhkaran fought 22 battles for the Emperor, and died in 1684. He was succeeded by Rao Dalpat Rao, who built a fort in Datia. In 1707 there was a quarrel between Āzam Shāh and Bahādur Shah.[1] On Āzam's side were only 22 Rajas, while all the remaining Rajas of India were on that of Bahādur Shāh. The latter marched from Delhi to attack Agra. Rao Dalpat Rao was in command[2] of Āzam's Shāh's force and advanced with the 22 Rajas to oppose the enemy's army. The battle took place at Jaju a village close to Agra. The struggle was severe and each side lost 21,000 men, amongst whom was Rao Dalpat Rao, who had bravely maintained his position till his death. It is said that one day he had shot 400 arrows. He left three sons Bhartichand, Rām Chandar, and Prithwi Singh. Of these Rao Bhartichand succeeded his father in 1708. He died in 1711 and was succeeded by his younger brother Rām Chandar. He was very strong and well-versed in astronomy and literature. At the time of his succession his son Rām Singh was a full grown man. The Raja quarrelled with him and exiled him. He accordingly took up his abode in Chanderi. During his exile he maintained himself by selling his furniture, ornaments, etc. After a short time he was blessed with a son whom he named Gumān Singh. He, at the age of twenty, had a son named Indarjīt. The horoscope of this child was sent to Rām Chandar, who was then at Delhi. He scrutinized it and predicted that all the forefathers of the child would die within the year, but that the child would be pious and prosperous. Rāmchandar paid little heed to the prediction, and threw the horoscope into the fire. But the misfortunes foretold soon began to appear. Not long after this he was ordered by the Emperor Muhammad Shāh[3] to subdue Bhagwān Rao Khichhi. Rām Chandar offered 108 cows and a maund of gold to Brahmans and set out with 1,000 horse. He was then 95 years of age but still wore his helmet and armour and could strike a mighty blow. The battle took place at Korajahānābad. Just before the battle he was reinforced by 7,000 men from Datia. Riding on his elephant he commenced the attack, and succeeded in driving the enemy from the field to the gate of the fortress, but being struck by a bullet fell dead in the howdah. A Thakur who was seated by him had the presence of mind and courage to put on the helmet of the deceased Raja, and ordered the army to advance. The troops stormed the fort and set up their standard on it. Bhagwān Rao Khichhi with a handful of men escaped by another road. After the victory the army

[1] The quarrel as to the succession on the death of Aurangzeb.

[2] The commander was Zulfikar, commander of the army of the Deccan.

[3] 1719—1748.

performed the funeral ceremonies and returned to Delhi. Bahādur Shāh greatly mourned the death of the old warrior, and sent for his son to bestow on him a khilat and suitable rewards, but he was unable to come on account of illness. Within two years Rām Singh and Gumān Singh also died, and the Rāni of Rām Singh in 1746 installed Indarjīt who was then a minor. She constructed the Sīta tāl in Datia. The Mughal power was now rapidly declining. In 1748 Nāru-Shankar[1] marched from the Deccan to invade Bundelkhand. The Raja was still but a mere child and the Mahrātta general forced his ministers to surrender him pargana Bhanrer. Pargana Ālampur[2] was at the same time given to Holkar. About 1819 Indarjīt bestowed a jagir of 1¼ lakhs in Samthar on Debi Dhar Rājdhar, and at the same time much alms; he also heard the recitation of 18 Puranas. He built the town of Indargarh[3] naming it after himself. He died in 1752 and his son Satarjīt succeeded him. In 1788 when Mābajīt Singh was going from the Deccan to Delhi, he met Satarjīt on his way, and such a friendship sprung up between them that they treated each other as brothers. In 1793 Pundit Gopāl Rāo invaded Bundelkhand at Mahādajī Sindhia's order, which however was approved by the Emperor Shāh Ālam. He first attacked Datia on the 13th Phāgun (March 1794) with 12 companies of infantry, 8,000 horse and 96 guns. The Raja came out from Datia with 10,000 foot and 30 guns. In three days 700 men and eight chiefs of the Raja, and 7,000 men of Gopāl Rao were killed or wounded. The Peshwa's general at Jhansi, Sheo Rao Bhao, persuaded the Raja to purchase peace by promising the Pundit to present him with something which he said in reality he would not have to pay. At the same time he advised Gopāl Rao to retire, which he said he could do without loss of glory. Both parties acted upon his advice, and fighting ceased, and Sindhia's general returned to the Deccan. In 1797 Sindhia[4] again sent a force of 20,000 foot and 50 guns under Ambhaji Inglia. This army reached Bhānrer and in the month of Phāgun (March 1798) overcame and killed 200 horse and foot and five officers who held Kanjoli[5] on behalf of the Raja; the artillery was also captured. In Cheit (April) he besieged the Raja's son who was in the fort of Seonrha[6] with a garrison of 12,000 men. For eight months the firing was incessant. Finally Sindhia's force attempted to

[1] See p. 24.

[2] This pargana consists of several isolated portions imbedded in Gwalior territory a short distance west of Jalaun district; and is still held by Holkar.

[3] In Datia, 12 miles N. N.-E. of Datia town.

[4] This must be Daulat Rao Sindhia, as Mahadaji Sindhia had died in 1794.

[5] A place in the neighbourhood of Indargarh.

[6] In Datia on the Sindh River, 40 miles N.-E. of Datia.

storm the fortress. The garrison after first pouring a volley into the attackers, sallied out and drove them back a mile or so. Both sides lost some 6,000 men, but Ambaji abandoned the siege and retired towards the Kachhwāha country.[1] In 1800 Bāli Rao came with 16 battalions of infantry, 7,000 horse and 80 guns. A severe conflict took place at Bilahri.[2] Raja Satarjit,[3] Raja Jai Singh, Raja Durjan Sāl, Diwan Chithar Singh of Jakhlon,[4] Rao Dalil Singh, Jargoji Lakhpoji,[5] and other Bundela chiefs advanced with 4,000 men to oppose him. But defeat or victory is in the hands of Providence, Raja Jai Singh, Diwān Chithar Singh and Dalil Singh were beaten off and withdrew to their respective dwellings, and Durjan Sāl retreated to Bhāurér. But Satarjit and Jargoji Lakhpoji continued to stoutly oppose Sindhia's forces close to Seonrha, where they were joined by Lāl Sāh and many other Kachhwāhas. Durjan Sāl returned from Bhānrer. Finally another battle was fought and Bāli Rao defeated.

In 1801 Daulat Rao Sindhia sent an army of 5,000 horse, four battalions of infantry and 18 guns under Pirū Sāh [6] to reinforce Bāli Rao. As soon as he got near Seonrha the Bundelas attacked him at the pass (ghāti). After twelve hours' fighting the Raja's force yielded and fled in all directions. But Satarjit with his 30 selected horsemen charged the left flank of the enemy's army, and wounded Pirū Sāh with his spear. But one of the chiefs of Sindhia's force gave him a severe cut on the head with his sword, which would have caused him to fall from his horse had he not been caught by Wali Panwār, and with the help of Rohāz Khān and other troopers carried off safely into the fort. The Raja died the same evening and his funeral ceremonies were performed. He was succeeded by Pārichat.

In consequence of the death of General Pirū, Sindhia's army retreated and in 1802 a treaty of peace was concluded with Sindhia. Pārichat was a great statesman and beloved by both his subjects and his army; but he had no heir. One day he found a child in the jungle whom he adopted and named Bijhe Bahādur, and on his death on the 3rd Magh 1893 (A.D. 1839) this son succeeded him. Bijhe Bahādur fought with Sindhia at Daboh,[7] but soon after becoming insane died

1 *i. e.*, the present Jalaun district.

2 10 miles W. of Datia in Gwalior.

3 Called Chatharsāl in *Gazetteer*, N.-W.P., I. 409.

4 In pargana Lalitpur, Jhansi district, 11 miles S.-W. of Lalitpur.

5 Probably identical with Lakhevā-dādā.

6 Better known as M. Perron.

7 The chief town of the pargana of that name in Gwalior, 30 miles W. S.-W. of Jalaun.

on the 8th Katik 1914 (October 1857 A.D.) Bhagwān Singh the son of Diwān Mahewaran Singh was adopted and succeeded on the 3rd Aghan (December). He is still in possession of the Rāj, and has received the title of Lokendra Māharāja from the British Government.

Chauderi State.

Madhkur Sāh's eldest son Rām Sāh was the Raja of Orchha, but his brother Birsingh Deva dethroned him by order of the Emperor Jahāngīr in 1604.[1] Rām Sāh continued to resist for some time but was finally captured and brought before the Emperor by Abdullah Khan in 1605.[1] He was received and treated with respect, but to avoid chance of future disturbances the Emperor detained him in Delhi as a State prisoner. Meantime Birsingh Deva made himself the master of all Bundelkhand. During the absence of Rām Sāh, his grandson Bhārat Sāh and other numerous relations continued in arms and succeeded in seizing Patheri. After several days' fighting Birsingh Deva regained it, but Bhārat Sāh was far from being finally subdued, and captured Dhamoni shortly after. In 1608 the Emperor released Rām Sāh and gave him in jagir Bār[2] and the surrounding country valued at three lakhs. He made Bār his capital and collected all his relations there. He had eleven sons and seven grandsons; his eleven sons were (1) Sangrām Sāh (2) Hari Dās; (3) Bithul Dās; (4) Mohan Rao; (5) Tirbhuan Rao; (6) Sujān Rao; (7) Bhāwat Rao; (8) Mukatman; (9) Balbhadr; (10) Makund, and (11) Kunwarju. Of these the eldest Sangrām Sāh had been killed long before in the battle of Orchha. The remaining ten sons, and seven sons of Sangrām Sāh came to Bar and settled there. Sangrām Sāh's sons were:—(1) Bhārat Sāh, (2) Krishn Rao, (3) Rūp, (4) Kīrat, (5) Dhārū; (6) Chandar Hans; (7) Mān. So large a family was maintained by a territory yielding but three lakhs per annum. In 1612 Rām Sāh died and his grandson Bhārat Sāh succeeded him. In 1616 Bhārat Sāh defeated Godarām, who was governor of Chanderi on behalf of the king of the Deccan and seized the town. In the same year he met Mirza Shāh Jahān on his way to the Deccan under the orders of the Emperor, and told him the story of the storming of Chanderi, at which Shāh Jahān was pleased and granted him a sanad.

Bhārat Sāh built the present fort of Tālbehat in 1618, and divided

[1] See note 74, the dates are obviously a year or two too early.

[2] See note 76.

his kingdom into four parts:—Dudhai,[1] Haraspur,[2] Golakot[3] and Kāngarh.[4] At that time his dominion was valued at 9 lakhs, of which he gave shares to his brothers:—to Krishn Rao several villages in Bānsi[5] yielding a revenue of Rs. 75,000, he built the fort which still exists there, and also Raor in Lalitpur city, which includes a fine well[6] and is now occupied by the Municipal School; to Diwān Rūp villages in pargana Bijrotha[7] worth Rs. 12,000; to Diwān Kīrat, Kakarua[8] with a revenue of Rs. 12,000, to Chandar Hans Jāmandāna[9] valued at Rs. 10,000; to Diwān Dhārū, Karesra[10] worth Rs. 12,000 in jagir; and to Diwān Mān, Barodā[11] with a revenue of Rs. 4,000.

After Bhārat Sāh, Debi Singh ascended the throne at the age of 16.[12] He was renowned in astronomy, medicine, literature, and the law (Dharmshāstra) and was at the same time an excellent shot. In 1665 he accompanied an expedition which was sent by the Emperor to subdue Kābul. There he lost 15,000 horse, and his Diwān Udebhān,[13] but ultimately the Imperial army was victorious. The Emperor being pleased with him granted him the following parganas in Bundelkhand:—Garola, Khemlasa, Rahatgarh, Etawah, Basoda, Udepūr, Bersia, Bhilsa, Sironj and Mālthon.[14] With this addition the revenue of the kingdom of Chanderi totalled Rs. 24,00,000.

1 In pargana Bālabehat (Jhansi district) 19 miles S. of Lalitpur. There are a large number of Chandel ruins and a large Chandel tank here. For description see Mukarji's "Report on the Antiquities of Lalitpur" and Cunningham's "Archaeological Reports."

2 See note 35.

3 An old deserted fort lying East of Isagarh in Gwalior.

4 On the Betwa in Gwalior, 23 miles S.-W. of Lalitpur.

5 In pargana Bānsi (Jhansi district) 12 miles, N. of Lalitpur.

6 The well is a large baoli on which is an inscription dated 1628 A.D.

7 A large village in Talbehat pargana (Jhansi district) 19 miles N. of Lalitpur, still held by his descendants.

8 In Lalitpur pargana (Jhansi district) 3 miles S. W. of Lalitpur; the descendant of the original grantee has recently been sold up.

9 Jāmandāna Kalan, in Lalitpur pargana (Jhansi district) 12 miles S. by W. of Lalitpur. Still held by his descendants.

10 Karesra Kalan, pargana Talbehat, (Jhansi district) 28 miles N. of Lalitpur. Still held by his descendants.

11 Baroda Dāng, pargana Bānpūr (Jhansi district) 18 miles N. N.-E. of Lalitpur. Still held by his descendants.

12 In 1646.

13 An ancestor of the author.

14 This tract forms the S.-W. of the Sāgar district and the native territory adjoining it.

Garola, Khemlasa, Etawah and Mālthon are now in Tahsil Khorai Sāgar district.

Rahatgarh is in Sāgar Tahsil, Sāgar district.

In 1679 Debi Singh fought successfully in Bengal [1] constructed the Singh Sāgar lake and founded the village of Singhpūr. The tank and village are both near Chanderi and still in existence. He built the Singh bāgh in Tālbehat which still exists but in ruins. Debi Singh died in 1717 at the age of 87, leaving three sons, Sahju, Senapati and Durag Singh. They all went to Delhi that the Emperor might select the successor, Bhanu the priest, who was at that time regent, recommended Sahju as being the eldest son, but Aurangzeb suspecting his choice sent for Rao Gomat and Rao Hada the two generals of the late Raja and asked them who was the lawful heir. They said that Sahju was an illegitimate son, Senapati a grandson whom the deceased Raja had adopted, and that Durag Singh alone was born from the Rāni. The Emperor accordingly nominated Durag Singh as successor. He gave pargana Kanjia [2] to Sahju with the title of Raja. To Senapati he gave Bhāngarh [3] with several other villages worth in all about Rs. 12,000 per annum. But Durag Singh was made suzerain over both. While making these grants Aurangzeb retained Bersia for himself and appointed Dost Muhammad, who had recovered Malwa for the Emperor from the Mahrāttas, its Superintendent. This is the man who subsequently established the kingdom of Bhupāl.

In 1728 Raja Durag Singh defeated Bāgha Banjhāra.[4] In 1732 Sankar Rao came from the Deccan with 10,000 horse to attack Chanderi. But the Raja defeated and killed him at the Singhpur pass, and plundered his cavalry.

On the death of Durag Singh his son Durjan Singh succeeded in

Basoda and Udepur, are South of Bina, the former a station on the I. M. Ry. Bersia the most Western part of Bhupāl.

[1] At the orders of the Emperor.

[2] Till 1861 part of Gwalior, then exchanged for pargana Chanderi and other territory, and now forming the N.-W. corner of Khorai Tahsil (Sāgar district).

[3] In Khorai tahsil (Sagar district) 20 miles N. N.-W. of Khorai.

[4] The story of Bāgha, and of some clan of the Banjārās is thus related by the author. "A Rāja of Asanagar near Bikanīr was bitten by a snake and Jāti a Jaini Guru promised him recovery if he and his people turned Jains; this he agreed to do and recovered. But some of his subjects refused to obey his orders to become Jains and left his state resolving henceforward to have no settled abode lest they should be again forced to do as they had just done; they thus became Banjāras. Bāghā was the son or grandson of the leader of these secessionists, and is said to have had 2,000 armed followers and 12,000 head of cattle. Hitherto these Banjāras had paid dues, etc. on entering different states, but Bāgha and his followers refused to do so, and though on several occasions attacked by the Imperial troops had been unsuccessful till this occasion. But the legends of Bāghā are numerous: the criminal fraternity of the Sanorias have a legend that the first grant of 12 villages in Lalitpur and Orchha was for killing this same Bāgha.

1733.[1] In his time Govind Bundela[2] of Sāgar seized Garola, Mālthon, Khemlasa and Rahatgarh. In 1735 Malhār Rao invaded Bundelkhand with an army of 100,000 and defeating Durjan Singh, annexed Bhilsa, Sironj, Udepūr, and Basoda, and erected a fort on the boundary, which he called after his own name Malhārgarh.[3]

Durjan Singh left four sons, Mān Singh, Zorāwal Singh, Sūba Sahib and Dhīraj Singh. Of these Mān Singh succeeded him. During his reign[4] Pandit Nāru Sankar came from the Deccan, and annexed half the country comprising Mungaoli, Sahrai, Piprai,[5] Kanjia and Isagarh. Mān Singh gave Pāli[6] to his brother Zorāwal Singh, Bamori[7] to Sūba Sahib, and Bānpūr[8] to Dhīraj Singh. He had two sons Anrudh Singh and Hati Singh. Mān Singh built the fort of Mahroni,[9] and dying in 1760 was succeeded by Anrudh Singh. Rao Hati Singh, who lived with him, acted as his deputy rather than as a minister. In 1775 Anrudh Singh died, leaving a son named Rām Chandar, who was only a boy, at the time. Hati Singh did not place Rām Chandar on the throne, but himself ruled the country as regent. The Rāni suspecting Hati Singh's intentions, fled one night with the boy and 50 sawars to

[1] The dates given here for the accession of the Rajas of Chauderi are very different from those in the *Gazetteer* N.-W. P. (I. 350 *et seq*). They are:—

Raja.	According to the author.	According to the *Gazetteer*.
Debi Singh	—1717	1646—1663
Duraj Singh	1717—1733	1663—1687
Durjan Singh	1733—	1687—1733
Mān Singh	—1760	1733—1746
Anrud Singh	1760—1774	1746—1774

I have not so far been able to explain the discrepancy.

[2] Better known as Govind Pundit, the Mahrātta leader who assisted Chathar Sāl when nearly overwhelmed by the Muḥammadans, and whom Chathar Sāl rewarded with one-third of his kingdom.—(1731). Ancestor of the Rajas of Jalaun, Jhansi and Gursarai.

[3] In Gwalior on the Betwa on the Western border of the Sāgar district.

[4] Probably 1748 (see p. 24).

[5] Sahrai and Piprai are both near Mungaoli in that part of Gwalior which borders the N.-W. portion of Sāgar district.

[6] In pargana Bālabehat (Jhansi district) 15 miles S. of Lalitpur, still held by his descendants.

[7] Bamori Kalan, pargana Lalitpur, district Jhansi, 7 miles S. S.-W. of Lalitpur. His descendants have lost possession of the village.

[8] In the pargana of that name (Jhansi district) 22 miles E. of Lalitpur. Dhīraj Singh's descendants no longer hold it, but possess in jagir Gadiāna (10 miles N.-E. of Lalitpur) and a few other villages.

[9] Head-quarters of the tahsil of that name in the Jhansi district, 23 miles E. S.-E. of Lalitpur.

Achalgarh,[1] and took up her abode at Chaudhri Kirat Singh's house. He immediately sent a letter to Jākhlon whence Diwān Dhurmangad Singh started with 500 men and arrived at Achalgarh. In addition to his own men he collected 50 horse from among the Zamindars and 100 sepoys of the Chaudhri's. Thus with 100 horse and 600 foot behind him he reached Chandheri, and set up Rām Chandar in the presence of Hati Singh. Kirat Singh was made regent and Dhurmangad Singh Commander-in-Chief. Hati Singh withdrew to the fort of Tālbehat, and prepared to fight. After a while Rām Chandar's force arrived there and a conflict ensued which lasted several months. Ultimately Rām Chandar proved victorious and gave 16 villages including Masora[2] to Hati Singh. In 1778 Rām Chandar was firmly seated on the throne. In 1783 he put to death Hati Singh and a Brahman of Tālbehat; remorse however came upon him, and he was so much afraid of their spirits which haunted him, that he made pilgrimages to all the shrines of India, but all without avail. Finally he visited Ajudhya, where, finding a refuge from his fears he spent the remainder of his days. During his absence from the kingdom one of his relatives named Devaju Panwār, collected a portion of the revenue and sent it to the Raja for his maintenance.

Meantime[3] Ābha Sāhib sent an expedition under Morupanth from Sāgar to overthrow the kingdom of Chanderi. There marched out to meet the Marhāttas of the Bundelas Rao Umrao Singh of Rajwāra[4] with 2,000 men, Diwān Chithar Singh of Jākhlon with 1,500, the Chaudhri of Achalgarh with 1,000, and Durjan Sāl Khichhi with 500 horse; these all assembled at Lalitpur. A battle was fought between Lalitpur and Panari[5] which lasted the whole day, 500 men of Chithar Singh's were killed, and he himself wounded. The battle was indecisive and both parties returned to their homes.

Rajā Ram Chandar had four sons Parjapāl, Mūr Pahlād, Bāwanpāl and Chithar Singh. In 1802 he appointed Parjāpal to succeed him and sent him from Ajudhia to Chanderi. He subjugated all the Bundelas, but was killed in the battle of Rajwāra.[6] He was succeeded by Mūr Pahlād. In his time a Frenchman named Jean Baptiste Filose,

1 In Gwalior, 10 miles N. of Mungaoli.

2 Masora Khurd, 3 miles, S.-E. of Lalitpur.

3 1787.

4 3 miles, N.-E. of Lalitpur.

5 A village 2 miles, N.-E. of Lalitpur.

6 *Sc.* the battle just mentioned. In the *Gazetteer* (I. 351). Parjapāl is said to have been murdered, but the author tells me he, when young, met survivors from the battle who relate that Parjapāl was wounded in the battle and survived it 15 or 20 days dying in Lalitpur where a Mukbara in his honour stands now.

who was a general of Sindhia's attacked Chanderi in 1811. On his way to Chanderi he conquered the jagirdars of Geora,[1] Bānsi, Kotra,[2] Nanora,[3] Barwār,[4] Rajwāra, Mahroni, Jākhlon, Deogarh, etc., and arrived at the capital. Raja Mūr Pahlād fled to Jhansi. But Diwān Bakht Singh and Kunwar Umrao Singh his two brothers, together with the jagirdars of Jākhlon, held the fort for three months. At last through the treachery of a Thakur of Silgan[5] it fell into the hands of Jean Baptiste Filose. Tālbehat was next attacked and captured after a siege of three months. In 1812 Sindhia's general gave 31 villages[6] to Mūr Pahlād, and reduced the remainder of the kingdom of Chanderi to submission. In 1828 all the Bundelas together with the Raja determined to overthrow the sovereignty of Sindhia, and sent a Vakil to the Agent to the Governor-General of India in Bānda with a complaint that Sindhia was forcibly depriving them of their kingdom. In 1830 Col. Filose came from Gwalior and the Mīr Munshi from Banda to reconcile the two parties. It was settled by treaty that one-third of the kingdom, valued at Rs. 1,65,631 per annum should be retained by Raja Mūr Pahlād, and the remaining two-thirds be given over to Sindhia. From that date Mūr Pahlād was known as Raja of Bānpūr. After his death his son Mardan Singh succeeded him in 1842. He [rebelled in the mutiny and his territory] was [confiscated and himself] granted a pension of Rs. 9,600 per annum. At present his grandson Nirwe Singh residing in Datia, receives a pension of Rs. 500 per month.

Sangrām Sāh the son of Raja Rām Sāh had seven sons. The reign of Krishn Rao one of these seven sons, will now be described. In 1612, when Maharaja Rām Sāh died in Bar his grandson Bhārat Sāh succeeded him. Krishn Rao was the son of the first Rāni, but being younger than his step-brother, was passed over for the throne, and appointed to assist in the administration at head-quarters. As soon as Chanderi fell into the hands of Bhārat Sāh he distributed "Haks"—(rights, estates) to his brothers. But Krishn Rao refused to take his 'hak' and came to Lalitpur under pretence of collecting revenue. From Lalitpur he sent a representative to Shāhjahān petitioning him to

[1] Pargana Tālbehat, Jhansi district, 33 miles N. N.-E. of Lalitpur.

[2] 21 miles N. N.-W. of Lalitpur.

[3] On the Betwa 18 miles N.-W. of Lalitpur.

[4] 6 miles W. N.-W. of Lalitpur.

[5] 3 miles N.-W. of Lalitpur; the man's name was Budh Singh, not of Chanderi as stated in the *Gazetteer* (I. 352). The author tells me he actually met him in his youth.

[6] The chief of which was Kelgawan 23 miles N.-E. of Lalitpur.

grant him the 'hak' to which he was entitled as son of the first Rāni. The Emperor ordered Bhārat Sāh to give him one-eighth part of the kingdom. He accordingly granted his brother a jagir of Rs. 75,000 in Bansi together with Raor and a garden in Lalitpur city. The ten uncles and four brothers of Bhārat Sāh, who had been made separate shareholders in the kingdom were made subject to Krishn Rao. From this time the descendants of Krishn Rao have been known as the "Bānsiwalas." They were entitled to take their seats on the right hand in Durbar, and were invested with the right of installing the Raja. Krishn Rao built a fort in Bānsi and a well in Raor, where is now the Lalitpur Municipal School. He had three sons Bishan Rai, Udebhān and Dalīp Narain, and died in 1643 when he was succeeded by Bishan Rai. Udebhān accompanied Debi Singh (Raja of Chanderi) to Kābul with an expedition sent by the Emperor of Delhi, and was killed there with 50 horsemen. As a remuneration the Emperor gave his son Makund Singh the title of Diwān, and presented him with a horse and two swords in addition to 58 villages in pargana Etāwah.[1] Makund Singh kept this jagir separate from that which had been granted him by his grandfather Krishn Rao. His uncle Bishan Rai was annoyed at this and confiscated his 'hak'; Makund Singh complained against him to Māhāraja Debi Sigh, and the discussion continued for some years, until finally in 1683 it was agreed that the petitioner should get villages worth Rs. 27,000 from the jagir.[2]

Diwān Makund Singh had two sons, Dāl Singh and Naraingir; to the former he gave pargana Etāwah, and to the latter the Bānsi villages After having done this he went to Delhi, and accompanied the Imperial army commanded by Subharām to Kandahār where he was killed in 1760. Maharāja Debi Singh gave the title of Diwān to Dāl Singh and Naraingir and confirmed them as jagirdars of Etāwah and Datia respectively.[3]

In 1735 Malhār Rao Holkar[4] came from the Deccan and killed Dāl Singh. His son Dhan Singh then left Etāwah and went to Datia.[5] In 1737 Abulfazl, an Imperial general, attacked Chanderi and a battle was fought at Datia in which Diwān Naraingir and 300 sepoys were slain. After his death his son Dhurmangad Singh succeeded him.

1 Now part of Khorai Tahsil in Sāgar district.

2 These villages lay in the S.-W. of Lalitpur sub-division, around Jākhlon, Deogarh and Datia, at which last named is a ruined fort on the Betwa three miles above Deogarh.

3 See note 168.

4 See page 23.

5 Near Deogarh (note 169).

The latter had six sons, Bakht Singh, Umrao Singh, Chithar Singh Udiajit, Nirpat Singh, and Rājagir.

Dhurmangad Singh took great interest in improving the jagir, and also in religious matters. During his life he entrusted the whole of the affairs of the jagir to Chithar Singh and Bakht Singh, making Jākhlon the chief place in his jagir; but himself left his family and retired into the Sidh-Gupha[1] with two or three men and became a devotee. Shortly after this he died (in 1794) and his sons divided the jagir between them. Chithar Singh and Udiajit received 1½ shares and Diwān Bakht Singh and Umrao Singh one share only. Diwān Bakht Singh built a fort at Nanora while Kunwar Umrao Singh and Udiajit erected forts at Baroda[2] and Dudhai respectively, both of which are now in ruins. Chithar Singh also built a fort at Chapra,[3] and a temple to Ganesh in Jākhlon. He was both war-like and fortunate. In 1785 he wrested Sahrai,[4] Isagarh, Sarai[5] Chachonra[6] etc., in all 12 parganas, from the Peshwa. The annual revenue of the 12 parganas was not less than 7 lakhs. He had an escort of 50 horsemen, and 1,500 sepoys who always attended him. On several occasions he helped the Rajas of Panna, Datia, Dholpur, Bajranggarh[7] etc. It was he who repulsed the formidable attack of Morupanth of Sāgar in 1787 and saved the kingdom of Chanderi. In 1807, Udiajit died and Chithar Singh in 1808. His brother Diwān Bakht Singh outlived him. In 1781 Dādu Bāba of Malhārgarh, who was one of the Peshwa's governors, unsuccessfully attacked Piprai.[8] In 1795 Sindhia's army with a strong force of artillery came from Pirghāt[9] to attack Piprai, but was repulsed by Bakht Singh. In 1800 Bāli Rao, a general of the Peshwa, with 12,000 men attacked Jākhlon; the battle lasted the whole day. By evening Diwān Chithar Singh arrived from Deogarh and in the next day peace was negotiated and Bāli Rao went to Tori.[10]

1 A cave in the cliff under the fort at Deogarh over-looking the Betwa, it contains a rock cut inscription recording that Sohanpāl took Kurār in Sambat 1345 (1288 A.D.).

2 Baroda Swami, 3 miles E. of Nanora, still held by the descendants of Kunwar Umrao Singh.

3 8 miles S. S.-W. of Chanderi.

4 See note 151.

5 Is Nai Sarai in Gwalior 26 miles N.-E. of Guna.

6 In Gwalior 38 miles S.-W. of Guna.

7 Now in Gwalior 6 miles S. of Gwalior.

8 This Piprai is in pargana Bālabehat (Jhansi district) 19 miles S. by W. of Lalitpur.

9 On the Narain river in the extreme south of pargana Bālabehat.

10 In Gwalior 5 miles N.-E. of Mungaoli and 7 miles S.-W. of Deogarh.

In the beginning of 1812 Sindhia's general Colonel Filose, with eight battalions and 200 horse attacked Chanderi. Maharaja Mūr Pahlād being unable to defend it fled to Jhansi, and Diwān Bakht Singh and Umrao Singh opposed him. At first the general besieged the fort of Nanora whence Bakht Singh and Umrao Singh, after bravely maintaining their position with the help of 60 sepoys for eight days, fled. Colonel Filose attacked Jākhlon a second time in 1812. Diwān Bakht Singh maintained a resistance the whole day, and in the evening retreated to Deogarh. After eight days the colonel followed him there, and after three more days fighting drove Bakht Singh to Chanderi. Mūr Pahlād then fled to Jhansi leaving his fort to be defended by Bakht Singh. The siege was carried on for several weeks but in the end through the treachery of a Thakur [1] the town was surrendered. Bakht Singh and Umrao Singh held out in the fort of Chanderi till provisions ran short, when they fled to Piprai.[2] Sindhia's general followed them there but being defeated, on the same day went to Pāli,[3] and halted there with his army. Another battle was fought at Dudhai and the colonel was beaten off. He then returned to Lalitpur and leaving two companies there started to Tālbehat. In 1813 Diwān Bakht Singh attacked Lalitpur and after driving out Sindhia's troops plundered the town. As soon as he heard of the expected return of Colonel Filose he marched out and opposed him at Tenta,[4] but being defeated went to Nanora and after a short time to Jāmandāna [5] and there cut up 200 of Sindhia's Sāwars. In 1814 a skirmish took place at Amrodh [6] and the colonel was compelled to retire with the loss of four companies. In the same year Bakht Singh fell ill; a vakil was sent and a peace concluded by which the colonel granted him his former jagir. The Diwān died soon after at Tehri, and was succeeded in the jagir by his son Diwān Gambhīr Singh aged 13, with his uncle Umrao Singh as guardian. In 1821 Siām Rao was appointed governor of the district on behalf of Sindhia. He confiscated the muafi in Malhārgarh, which yielded an annual income of Rs. 1,300. Diwān Bahādur Gambhīr Singh marched out to oppose the confiscation, and encountered Siam Rao at the head of a small force. The fight lasted six hours and resulted in the repulse of Siam Rao, who withdrew to Malhārgarh; Diwān Bahadūr was however wounded. After this a series of small fights ensued between him and Sindhia's

[1] See p. 37.
[2] See note 180.
[3] See note 152.
[4] 16 miles N. of Lalitpur.
[5] Jamandāna Kalan. See note 157.
[6] Said by the author to be near Pachhor in Gwalior.

forces, full details of which cannot be given in order; they will accordingly be merely summarized. On one occasion Siām Rao came to Parāsari,[1] whence being defeated, he retired. On another occasion he attacked the village of Pālī, and after 15 days' fighting was repulsed. He once besieged the fort of Nanora, and captured it in 15 days; but a few days later there was another fight at Kāli Dūn[2] in which he was defeated and driven back. He was then superseded by Mādho Rao, but the new Governor was defeated at Bikrampūr,[3] and forced to retreat. Soon after he unsuccessfully attacked Diwān Bahādur at Bhuchera,[4] but was driven off to a distance of four miles. He was next repulsed at Khānd.[5] After this another of Sindhia's officers Lachman Rao attacked Nanora, and an engagement occurred which lasted for 15 days. Another battle was fought at Gahora,[6] and Diwān Gambīr Singh, being defeated, fled to Datia.[7] Lachman Rao again came at the head of two companies and 500 horse, and Diwān Bahādur with several Bundela chiefs opposed him; fighting lasted eight days; both sides lost 500 men and Sindhia's army withdrew to Lalitpur. Finally a treaty was concluded by which the 'hak' was restored, and Diwān Bahādur secured the treatment to which he considered himself entitled on the occasion of an interview. In addition to this Diwān Bahādur had fights with several other Rajas and jagirdars:—the Rao of Rajwāra, Raja of Orchha, Rao of Khanyadāna, jagirdar of Murwāri,[8] jagirdar of Gora,[9] and the jagirdar of Kisalwāus.[10] As early as 1813 he had fought Colonel Filose at Garhakota. In 1828 he dug a tank at Jākhlon.

In 1829, when Bikramajīt Raja of Orchha wished to regain Chanderi by paying the charges of the Gwalior Contingent, he appointed his son Mardan Singh commander of his army, and Umrao Singh of Rajwāra, and Umrao Singh of Jākhlon as his advisers. Diwān Gambhir Singh was made a general and Bakshi Bakht Singh of Tālbehat was put in charge of the cavalry. The campaign began by an attempt on the part of Bakshi Bakht Singh to storm Mahroni, but in this he was prevented by the arrival of a force of Sindhia's with two light guns, and accord-

1 On the W. bank of the Betwa opposite Deogarh.
2 In the Bālabehat pargana a few miles S.-E. of Dudhai.
3 In Gwalior 4 miles S.-E. of Chanderi.
4 23 miles N.N.-E. of Lalitpur.
5 A rocky hill N. of Bhuchera.
6 In Gwalior 3 miles N.-W. of Isagarh.
7 See note 169.
8 9 miles N.-W. of Lalitpur.
9 In Gwalior 9 miles N. N.-E. of Chanderi.
10 The author cannot say where this is, beyond that it is not the Kisalwāus on the Betwa 17 miles N.-W. of Lalitpur.

ingly retired to Khiria,[1] but not before Tilok Singh of Gurha[2] had been killed in the fighting. Sindhia's troops did not follow them to Khiria as it was in Orchha territory. After this Diwān Bahādur Gambhīr Singh with a large body of Thakurs plundered Kalyānpūra,[3] and was only persuaded not to advance to Lalitpur by a handsome present from the bankers of that town. Diwān Bahādur accordingly left Lalitpur and marched north encamping on the bank of the Kherār nadi at Burenro,[4] near Jakhora. A detachment of one company of foot, one of artillery and one of cavalry arrived at Sirsi.[5] Diwān Bahādur Singh met them at the head of 1,000 foot. As soon as Mardan Singh heard of this he went to his assistance, and by two hours after sunrise Sindhia's force was defeated and fled into Sirsi. The Bundela army went to Tālbehat, and attacked the fort, cannonading continuing day and night. But when Sindhia's force from Lalitpur had joined that from Sirsi and both pressed the Bundelas, they left Tālbehat and retired to Bijrotha.[6] At this time an order was received from the Agent to the Governor-General that fighting was to stop, and the matter to be left for the decision of the Supreme Government.

In 1812 Colonel Filose from Gwalior, the Mīr Munshi from the Agency and Nanneju Thakur from Tehri met at Sindwāha,[7] and there the Batota treaty was framed. Diwān Bahādur Gambhīr Singh and Kunwar Umrao Singh were allowed to retain possession of their previous shares. In 1838 the fort at Nanora which had been destroyed by the colonel, was rebuilt. In 1839 Diwān Bahādur Gambhīr Singh died, and was succeeded in the jagir in the same year on Chait B. 11 by his son Diwan Bijhe Bahādur Dalip Singh. He was a skilful rider, wise, a good scholar in the Shāstras, and devoted himself to the worship of Gopālji. He died at Banpūr in 1905 on Magh S. 11 (1849) and was succeeded by Diwān Bijhe Bahādur Mazbūt Singh (the author of this book). Till 1863 he was a child, but early in 1864 edited the Bindprakāsh in Hindi, a book which contains extracts from all the Shāstras and Puranas, and which is of great use to scholars of the Veda. In 1865 he rebuilt the fort at Nanora, which had been destroyed by

[1] In Orchha, 4 miles N.-E. of Mahroni.

[2] 6 miles E. of Mahroni.

[3] In pargana Lalitpur (Jhansi district) 8 miles E. of Lalitpur.

[4] A small village on the Kherār Nadi 2 miles N. of Jakhora which is 17 miles N. N.-W. of Lalitpur.

[5] 4 miles S. S.-E. of Jakhora.

[6] See note 135.

[7] 18 miles S.-E. of Lalitpur; there are here the tombs of some members of the family of Major Alexander, a French officer serving in Sindhia's army, and whose descendants hold the neighbouring village of Jaria in jagir.

الهآباد از طرف صاحبان عالیشان بکار پردازان نواب شجاع الدوله مقرر شده بوظیفهٔ خود معاش مدرسان و مشائخان الهآباد را نیز ضبط فرمود طالبان علم مدرسهٔ این فقیر بسبب تنگی معاش برخاستند فقیر نیز باستصواب خود بعزم رفاقت صاحبان بدر شتافت بی اندیشهٔ زاد از مدرسه برخاست و فیضها از رفاقت صاحبان عالیشان ابرداشت ثروت و جاه بسیار یافت و بکارهای عمده مامور شد و از کجا بکجا رسید و چها چها دید مدتی همنشین شاه عالم بادشاه و نواب آصف الدوله وزیر الممالک مرحوم بود نواب وزیر مغفور تولیت امام باڑهٔ کلان و تدریس مدرسهٔ نو ساخت برای این فقیر تجویز نمود و بکمال خواهش از الهآباد بلکهنؤ برد از نفاق بعضی مشیران اتفاق نشد آخرالامر هوای تدریس در دل این فقیر پیچید سالے چند در الهآباد و بنارس بتدریس پرداخت آخرالامر در سنه یکهزار دو صد نه هجری در هر چهار سرکار عدالت هندوستانیان موقوف گردید و صاحبان عالیشان جج و رجستر مقرر شدند مستر نروس که جج جونپور شده بود بسبب توسای که این فقیر از مدت بخدمت او داشت همراه بجونپور آورد بعد چند ماه او در اپیل بنارس رفت و بجای او مستر ولند جج جونپور شدند بملاحظه قدردانیها سایه نمط دنبال آن خورشید خصال گرفت و بامید آنکه * ع * شاید شب ما هم سحری داشته باشد * رفاقت او را سرمایه رفعت و عزت خود دریافت الحمد لله که شب انتظار این فقیر بپایان رسیده و صبح اقبال از افق طالعم دمیده نوید قدوم مالک الملک دریا دل ابر نوال خداوند جاه و جلال گورنر جنرل لارڈ مارکوئس لارڈ مارنگ تین بهادر دام اقباله دل را بال و زبان را نیرو پدید آورد * بیت *

آهن چو بپارس آشنا شد — فی الحال بصورت طلا شد
خورشید نظر چو کرد برسنگ — تحقیق که لعل بی بها شد

این فقیر تا حال تصانیف بسیار نموده و جناب اقدس قبول خاطرها بخشیده چنانچه در علم صوف فوائد حسن و مباحث حسن و در علم نحو فوائد النحو و فوائد الحسن و مصطلحات النحو و حاشیه بر شرح ملا و در علم منطق شرح تهذیب و شرح تصورات سلم و در علم حکمت فلسفی جواهر و زواهر متن و شرح آن نقد الجواهر در عبارت عوامی و ترجمه آن در عبارت فارسی و مقدمات اربعه در تحقیق مسئله علم و مسئله جعل و مسئله ربط حادث بالقدیم و مسئله جبر و اختیار بکمال خوبی و تزگی بقلم آورد و در علم بلاغت ملخص و شرح آن نقد البلاغت در عبارت عربی رنگین و صاف و شواهد البلاغت شرح ابیات عربیه در غایت توضیح قلمی ساخت و در فقه و فرائض کتاب خیر المسائل و منهج الفرائض و در علم حدیث خیر الشمائل و در علم کلام نقد الکلام و در علم عقائد کتاب علم الهدا و کتاب خیر الوسائل و وسیلة النجات و مظهر الغرائب و عین الایمان تالیف نمود کتاب عین الایمان را

بفرمایش خواجه عین الدین که از عمدهٔ ناظمان ممالک محروسه وزیر الممالک بود نوشته او بکربلای معلی فرستاد علمای آن مکان پسند نمودند و چند سطر در تعریف آن بطرز شهادت نگاشتند و کتاب خوراق قادریه حسب خواهش حضرت شاه عالم بادشاه در عبارت فارسي تالیف نمودم و در صلهٔ آن شقه بدستخط خاص و رعایت اعزاز و احترام باین فقیر رسید و رساله برهان امامت و لطائف الابرار حسب فرمایش نواب وزیر نواب آصف الدوله مرحوم تالیف نمودم در جائزهٔ برهان امامت نواب وزیر الممالک مرحوم پنجهزار روپیه باین فقیر بخشید و این رساله بسبب حسن قبول در تمام دیار هندوستان مشهور گردید کتاب مجالس المؤمنین میر نورالله شوستري را که کم از دو صد جزو کلان نباشد در یک ماه بعبارت فارسي صاف انتخاب نمود و خیر المجالس نام نهاد و رساله نادر دلپسند در علم تهذیب الاخلاق آنچنان نوشت که یک لفظ عربي بافراد و ترکیب دران یافته نمي شود و در علم تاریخ و سیر کتاب سرابستان مشتملبر عجائب حکایات عدالت و شجاعت و تدبیر سلاطین هندوستان در عبارت فارسي و کتاب گلزار اسرار در لطائف و آداب فقرای این دیار نوشت و کتاب عالم آشوب مشتملبر سوانح تمام ممالک محروسهٔ هندوستان از سال ورود بادشاه قهرمان ایران تا وفات امیر الامرا مرزا نجف خان بعبارت رنگین تالیف نمود هنوز این کتاب باختتام نرسیده موقوف بر خواهش خداوند است و کتاب عبرت نامه در احوال سلطنت شاه عالم و کوائف مختاران سلطنت او و آغاز و انجام هریکی و جزای بد کردار ي که غلام قادر خان یافت تصنیف کرد و کتاب جونپور نامه و کتاب تحفهٔ تازه مشتملبر حالات ناظمان بنارس و راجهاے آن تا خراج چیت سنگه و بندوبست جدید که کارپردازان سرکار کمپني انگریز بهادر حسب الحکم نواب گورنر جنرل بظهور آورده بفرمایش مستر ابرهم و لند بهادر جج ضلع جونپور بسلک تحریر کشیده و کتاب گوالیار نامه مشتملبر حالات راجهای آن ضلع و استحکام و ارتفاع حصار گوالیار و کار نامه که میجر بورس در تسخیر آن بظهور آورده در حصار تالیف در آورد و سوای آن دیگر کتب و رسائل که بفرمایش صاحبان عالیشان تصنیف کرده تفصیل آن محصول بر خود ستائي مي شود این قدر هم برای آن نوشت تا ظاهر گردد که این بیمقدار نیز لیاقت در آمدن در حلقهٔ علما دارد و بهرهٔ از علوم و فنون حاصل کرده است و الا مشک آنست که خود ببوید نه که عطار وصف آن گوید امید از جناب اقدس آن دارد که چون در سایهٔ عنایات خداوند جهان و جهانیان امیر ممالک محروسهٔ هندوستان زبدهٔ نوآیینان عظیم الشان دام اقباله چندی بیاساید و با طوطیان چمن بلاغت طرح همراهي اندازد تصنیفات و تالیفات خود را بذکر جمیلش بیاراید و فضائل و حسنات آن ذوالفضل و الاحسان را زندهٔ جاوید گرداند •

• ابیات •

بسا کاخا که محمودش بنا کرد که از رفعت همین نامه مرا کرد
نه بیني زان همه یک خشک بر جای بنائی عنصري مانده است بر پای

مجیب الدعوات این والي الملک حامي الفضلا را پیوسته در حفظ و حمایت خود داشته فرمان روای بر و بحر دارد و تمامي ممالک محروسه هندوستان را از لوای حکومت وے بیارایند موالیان در دولتش مقبول و مدعیان بارگاه عالیش منکوب و مخذول باشند • بیت •

سخن بمدح تو آراستن غرض این است که پیش اهل خرد منصبی بود ما را
و گرنه منقبت آفتاب مشهور است چه حاجت است بمشاطه روی زیبا را

باستصواب و استمزاج قدر دان سخن و قدر شناس جوهر هر فن مستر ابرهم ولند جج ضلع جونپور این فقیر طبع آزمائي کرد و این عجائب حالات را از کتب سلف در عرصه قلیله بر آورده بتاریخ بست پنجم ماه ستمبر سنه یکهزار هشتصد یک عیسوي مطابق پانزدهم ماه جمادي الاولی سنه یک هزار دو صد شانزده هجري در حیز تحریر آورد مسبب الاسباب تاثیر قبول بخشد و مقبول طبع شریف خداوند جهانیان سازد •

The Licchavi race of ancient India.—*By* Satis Chandra Vidyābhūṣaṇa, M.A., M.R.A.S.

Since time immemorial, India has been hospitable to foreign races. In the Mahābhārata and Purāṇas we read of warlike races entering India from outside, getting admittance into Hindu Society, and being absorbed in one or other of the four great castes of the Indian people. In this paper, I shall give an account of a race that came into our country, in about the 8th century B.C., and gradually identified itself with the Kṣatriya or military caste of Northern India. This race is called Licchavi. The Pali chroniclers have so designated it. In the Brahmanic Sanskrit works the race has been called Nicchivi. The Suvarṇaprabhāsa-sūtra[1] of the Northern Buddhists designates it as Litsavi. In the ancient inscriptions the variant form Licchivi is found sometimes to have been used, while the Tibetan authors have occasionally named it as Li-tsa-byi.

Variant forms of the word Licchavi.

In the well-known Hindu Socio-religious institute called Manusaṃhitā the Nicchivis have been reckoned among the Vrātya Kṣatriyas. Manu says:[2]

The Origin of the Licchavi race.

"From the Vrātya Kṣatriyas are born the following, *viz.*: Jhalla, Malla, Nicchivi, Naṭa, Karaṇa, Khasa and Draviḍa."

Now let us examine the meaning of the word Vrātya used by Manu. The word Vrātya has been defined in the Hindu çāstras as signifying one who has lost caste through non-observance of the ten principal Hindu ceremonies (saṃskāras) especially of investiture with the sacred thread. This definition of the word Vrātya shows that the Licchavis, though included in the Kṣatriya caste, did not in the time of Manu wear sacred threads nor observe any of the ten principal rites enjoined in the Brāhmaṇic çāstras. In fact they were even then regarded as foreigners, and as such did not conform themselves to the rules of Hindu

1 Suvarṇa-prabhāsa Sūtra, chap II.

2 Manusaṃhitā, chap. X, verse 22.

Society. They were however even then regarded as a respectable people. In the Jātaka[1] of the Sutta-piṭaka, which is a most ancient Pali canonical work of the Buddhists, we read of a barber's son, who desired to marry a Licchavi girl, but was severely reproached by his father for setting his mind on such forbidden fruit as a high-born lady of the Licchavis.

Sanang Setsen, in his history of the Eastern Mongols, says that the Śākya race was divided into three sections, *viz.*, Śākya the great, Śākya the Licchavi, and Śākya the mountaineer. Alexander Csoma de Koros has recorded the same triple division of the Śākya race from Tibetan sources, and has said that Śākya is identical with Scythian. The Licchavis must on this supposition be regarded as a branch of the Scythian race.

Samuel Beal[2] observes that the scene found at Sānchi (in the Bhupal State) probably refers to the Stūpa raised by the Licchavis over their share of the relics of Buddha. The appearance of the men shows they were a northern race; their hair and flowing hair-bands and musical instruments agree, according to Beal, with the account given of the people of Ku-che. It is stated both in the Pali and Northern Buddhist books that the Licchavis were distinguished for their bright-coloured and variegated dresses and equipages. All the evidence seems, in the opinion of Beal, to point to these people being a branch of the Yue-chi.

I am inclined to believe that the Licchavis came into India immediately from Nisibis, which was, according to Ptolemy, one of the most notable towns of Aria (near modern Herat). In the Manusaṃhitā the Licchavis are called Nicchibis which, in my opinion, correspond exactly to the Nisibis[3] of Ptolemy. The northern parts of Aria were, according to him, possessed by a people called Nisaioi or Nisibi. I further suppose that the same race has been called by Arrian as Nysaioi. Arrian[4] observes that the Nysaioi were not an Indian race but descendants of those who came into India with Dionysos. The district in which he planted his colony he named Nysaia, after Mount Nysa, and the city itself Nysa. These stories about Dionysos are of course but fictions of the poets. Nysa the so-called birth-place of the wine-god has, however, been identified by M. de St. Martin with the existing village called Nysatta on the northern bank of the rivers of Kabul. Wilson identifies it with, Nissa north of Elburz mountains, between Asterabad and Meshd.

1 Sigāla Jātaka of the Pali Jātaka, edited by Dr. Fausboll, Vol. II.

2 Beal's Buddhistic Records, Vol. II, p. 67.

3 McCrindle's Ptolemy, pp. 263, 267, 306, 308, 309, 324, 328.

4 McCrindle's Ancient India as described by Megasthenes and Arrian, pp. 178-79.

This place, he adds, ought to be of Median or Persian foundation, since the nomenclature is Iranian, the name of Nysa or Nisaya, which figures in the cosmogonic geography of the Zend Avesta, being one which is far spread in the countries of ancient Iran. Megasthenes in the 4th century B.C. found in India a race called Nesei. This, I believe, was the same as Nicchibi or Licchavi.

The Licchavis regarded as enemies by the Ruler of India.

Looking at the celebrated canonical Pâli scripture, called Mahāparinibbāna Sutta, supposed to have been rehearsed in the first Buddhist council in 543 B.C., we obtain an interesting account of the Licchavis and seven other cognate clans, unitedly called Vajjis. The Licchavis are there represented as living in Vaiśālī corresponding to the modern village of Besārh, in the Muzaffarpur district. In the first chapter of the work, we find that the great Monarch Ajāta-çatru, of Magadha, (Behar), the then paramount ruler of India, builds a fort at Paṭali-grāma and sends two of his Brāhmaṇa ministers to consult Buddha, as to the feasibility of subduing or driving out the Licchavis and other Vajjian tribes. Buddha replies to them, saying that so long as the several clans of the Vajjis remained united, they would be invincible. However, in the course of three years (*i.e.*, in 540 B.C.) the aforesaid monarch, Ajāta-çatru, brought about such a disunion among the several clans that they became very easily conquered. In chap. VI of the afore-mentioned Mahāparinibbāna Sutta we find the Licchavis claiming and actually receiving one-eighth part of the relics of Buddha's body. It was in 543 B.C. that Buddha entered Nirvāṇa, and it was in the same year that the relics of his body became distributed among the Licchavis of Vaiśālī, Mallas of Kusīnagara, and others. One of the most interesting facts to be noticed in connection with this episode is that the Licchavis are described there as claiming Kṣatriyaship. They are stated there as sending messengers to Kusīnārā, saying: "Bhagavān Buddha was a Kṣatriya, we, too, are Kṣatriyas, so we, too, deserve a part of the relics of Bhagavān's body." Another interesting fact to be noticed is that the Licchavis had, at the time, a republican form of government; they had then no kings, but simply obeyed the orders of their elders.

The Licchavi dynasty ruling over India.

In the Mahāvaṃsa, the well-known Pāli chronicle of Ceylon, compiled in 431 A.D., we find the descendants of the aforesaid Ajāta-çatru reigning in Magadha up to the year 471 B.C. It was in this year that a member of the Licchavi race was installed in the sovereignty of Magadha. It is a curious fact, of Indian history, that the Licchavis, who were looked down as outcastes up to the year 540 B.C., succeeded, so soon as in 471 B.C., to see one of their members elected monarch in

the capital city of Magadha. In spite of all efforts on the part of Ajāta-çatru and his successors, against the Licchavis, the latter held their own in India, and succeeded in securing the good feelings of the people here. This member of the Licchavi race, who was elected sovereign over Magadha, is named Śiśunāga, the founder of a dynasty called Śiśunāga. He is stated in the Mahāvaṃsa to have at first been Prime-minister to King Nāga-dāsaka, the last royal descendant of Ajāta-çatru. There are several atthakathās, or Pali commentaries, on the Mahāvaṃsa preserved in the ancient monasteries of Ceylon. In the atthakathā of the priests of the Uttara-Vihāra of Anurādhapura it is recorded that Śiśunāga was a great statesman, and belonged to a very respectable family of the Licchavis. He reigned in Magadha for eighteen years. His son Kālāśoka reigned twenty-eight years. Kālāśoka had ten sons, who ruled the empire for twenty-two years. It was during the conjoint administration of the sons of Kālāśoka that the Nanda dynasty became powerful in India, and usurped the sovereignty of Magadha. This is a very brief account of the Śiśunāga dynasty, supplied by the celebrated Pāli Mahāvaṃsa of Ceylon. The Viṣṇupurāṇa of the Hindus gives a slightly different account. We have found that, according to the Mahāvaṃsa, the Śiśunāga kings reigned for only 68 years, from 471 B.C. to 403 B.C. But according to the Viṣṇupurāṇa (Book IV, Chap. XXIV) they ruled over Magadha for 362 years, beginning their reigns a little earlier than at the date fixed by the Mahāvaṃsa. It is scarcely desirable to enter here into any controversy on the subject, but I must say that though the members of the Licchavi race exercised sovereignty over Magadha for a short period only, they left a distinguishable mark in the religious and political history of India. In the Manu-Saṃhitā we have seen that the Licchavis did not strictly observe the Brahmanic rites. The Mahāparinibbāna Sutta, on the other hand, describes them as devotees to Buddha and his religion. In the well-known Divyāvadāna (Chaps. III and XI) of the Buddhists of the Northern School we find the Licchavis faithfully serving Buddha on special occasions. In the Cullavagga of the Vinaya-piṭaka, and in the Mahāvaṃsa, we find that, though followers of Buddha, they did not observe the Buddhistic discipline to the letter. It was they who in 443 B.C., having declared some ten indulgences as being allowable to priesthood, brought about the first schism in the Buddhist Church known as the Mahāsaṃgīti heresy. Ten thousand Licchavi priests received on this occasion the penalty of degradation. In spite of all these, we must acknowledge the Licchavis to be the wisest and most learned representatives of the Buddhist

The Licchavis leaving a distinguishable mark in the religious history of India.

community of old. In the celebrated canonical Pali scripture, called Aṃguttara-nikāya (Book III) we read of two Licchavi youths named Abhaya and Paṇḍita-Kumāraka holding very high metaphysical discussions with Ānanda, while in the Mahāvaṃsa (Chap. XCIX) the Licchavi princes of Vaiśāli are mentioned as being the typical examples of those who live in peace and harmony. The famous Buddhaghoṣa of the 5th century A.D., in his Pāli commentary on the Dhammapada (Chap. XVI, verse 7), cites an anecdote in which Buddha is made to hold a very high spiritual conversation with the Licchavi priests of Vaiśāli.

The political and social influences of the Licchavis.

The political influence which the Licchavis attained in India did not cease with the termination of their sovereignty in Magadha. It is true they were succeeded by kings of the Nanda dynasty, but the people continued to respect them as rulers. The Buddhist works, of both the Northern and Southern Schools, have uniformly designated them as Kumāras, *Kumāra* being a hereditary title of the Licchavis. Now the word *Kumāra* is a synonym for Rāja-putra and signifies a prince. In the Gaya copperplate Inscription of Samudra-Gupta, we find that, in about 320 B.C., the celebrated Indian emperor, Chandra Gupta, married Kumāra-devi, who was daughter of a Licchavi prince.[1] "That the Licchavis were then at least of equal rank and power with the early Guptas is shown by the pride in this alliance manifested by the latter."

The Nepal branch of the Licchavi race.

It is curious that kings of Nepal, Tibet, Ladak and Mongolia, too, trace their descent from the Licchavis. In accordance with the Vaṃśāvalī of Nepal, and the inscriptions published in the *Indian Antiquary* (Vols. IX, XIII, and XIV), we find that the Licchavis gradually attained such a great power and honour in Nepal that they became regarded there as a branch of the Surya-vaṃśa or solar race. The Nepal kings carry their descent from the sun and come down to Daśaratha. After Daśaratha there are said to have been eight kings in lineal succession, and then there was the illustrious Licchavi. After Licchavi there were some kings and then was born the illustrious king Supuṣpa. The 24th in descent from him was Jaya-deva I, who has been treated by Bhagavan Lal Indraji as the first historical member of the Licchavi family and the founder of the Nepal branch of it. After Jaya-deva I there were eleven kings and then came Vṛṣa-deva, Saṁkara-deva, Dharma-deva, Māna-deva, Mahī-deva, and Vasanta-deva. It is unnecessary to enumerate here the numerous kings who succeeded Vasanta-deva.

[1] Dr. Fleet, Inscriptions of the early Gupta Kings, p. 256.

But it is essential to state here that all the kings, succeeding Jaya-deva I, belonged to the Licchavi race. Jayadeva I reigned in Nepal about 330-355 A.D. There was intermarriage existing among the Licchavi families of Nepal and the ruling families of Magadha, Gauḍa, etc. The inscriptions present us with several instances of double government in Nepal. Thus Aṁçu-varma and Vṛṣa-deva were simultaneously ruling in two different places of Nepal. Aṁçu-varma, who, according to the Chinese pilgrim, Hwen-thsang, belonged to the Licchavi race, reigned in Nepal 635-650 A.D. That the Licchavi tribe was one of great antiquity and power, in the direction of Nepal, is shown by the writings of Fa-hian and Hwen-thsang, which connect them with events that preceded the Nirvāṇa of Buddha. The Licchavi conquest of Nepal is assigned to Newarit, whose age is unknown. Nothing need be said here about the Licchavi rulers of Nepal descending from the sun. All the powerful rulers of India have claimed their descent from either of the two mythical personages named the Sun and the Moon. I consider Sūrya-vaṁśa and Candra-vaṁśa as terms of compliment, which were rightly bestowed on the ruling families of India and outside. If there is any honour indicated by the term Sūrya-vaṁśa, that honour was pre-eminently deserved by the Licchavi rulers of India and Nepal, and it is not at all surprising that they actually received it.

The Tibet branch of the Licchavi race.

The first king in Tibet was Nya-khri-tsan-po who, according to the Tibetan books, belonged to the Licchavi race. The 27th in descent from him was Lha-tho-tho-ri, and the 32nd was Sran-tsan-gam-po. This last King, who reigned in Tibet, in 627 A.D., had two principal wives—one being taken from China and the other being the daughter of Aṁśu-varma, the Licchavi king of Nepal.

The rulers of Mongolia and Ladak do likewise claim descent from the Licchavi race. But so many changes have taken place in the ruling families of Nepal, Tibet, Mongolia, Ladak, etc., that it is at present impossible to trace unmixed Licchavi blood in the people of those countries.

The Indian branch of the Licchavi race.

Nothing is definitely known to us of the fates of the Indian branch of the Licchavi race that lived in the early centuries of Christ. With the revival of Brahmanism in India, in the 7th century A.D., there occurred a thorough re-organization of ancient castes. The Licchavi kingdom of Vaiśāli began probably to accept Brahmanism at this time, and we are not surprised to read the records of Chinese pilgrims (such as those of Hwen-thsang), who say that in the 7th century A.D., Buddhism was on its decline in Vaiśāli and heretical doctrines

were much prevailing there. Since the 7th century A.D. there have taken place in India so many reconstructions of the ancient castes, made partly on the principle of ethnological, partly philological, partly socio-religious and partly political and other divisions that it is at present impossible to discover a single drop of Licchavi blood in India, without the help of chemical analysis. It has already been said that Vaiśāli, in which the Licchavis lived in ancient days, corresponds to modern Basārh in the Muzaffurpur district. They gradually dispersed over different places in the districts of Goruckpore, Shahabad, Champaron, etc. It is therefore not altogether improbable that some of the people of the military caste of these districts may bear some remote relationship to the Licchavis of old. Writers of Indian history have not yet made even mention of the Licchavi race in their respective works. The present paper of mine, though extremely meagre, will, I hope, serve to draw the attention of scholars to the investigation of the history of this once most powerful race of India.

The Vrātya and Saṃkara Theories of Caste.—*By* Satis Chandra Vidyā-bhūṣaṇa, M.A., M.R.A.S.

No institution has exercised a greater influence upon the interests of mankind than that of caste. There was caste among the Egyptians, Colchians, Iberians, Medes, Persians and Etrureans; and in the New World it was found among the Peruvians and Mexicans. It existed among the earliest Attic tribes and Spartans whose trades and occupations were almost all hereditary. The laws of caste also prevailed among the Saxons. It is, however, in India that the caste system has reached its highest development, while in most other countries it has gradually ceased to exist. In India there is a permanent separation of classes with hereditary professions assigned to each, and the most ancient documents regarding the origin of caste are to be found here. As the subject is being scientifically investigated by the Director of Indian Ethnography, I shall in the following pages give only a very brief outline of Vrātya and Saṃkara castes making only an incidental mention of the original castes.

I. Original Castes.

According the Hindu Çāstras, castes may be classified as (1) mūla (original), (2) vrātya (fallen), and (3) saṃkara (mixed). In India there are four original castes, *viz.*: Brāhmaṇa, Kṣatriya, Vaiçya, and Çūdra. Manu* says:—

"The Brāhmaṇa, the Kṣatriya, and the Vaiçya castes are the twice-born ones, but the fourth, the Çūdra, has one birth only; there is no fifth caste."

The duties enjoined on the four castes are thus stated by Vaçiṣṭha†:—

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* ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः।
चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पञ्चमः॥ (मनुसंहिता १०। ४)॥

† षट् कर्म्माणि ब्राह्मणस्य अध्ययनमध्यापनं यजनं याजनं दानं प्रतिग्रहश्चेति।

"The Brāhmaṇa must study, teach, offer sacrifice, act as a priest, and give and accept gifts. The Kṣatriya should study, offer sacrifice, give gifts, and govern and protect people. The Vaiçya should study, offer sacrifice, give gifts and should cultivate lands, conduct trade, tend cattle and may adopt the profession of usury. The Çūdra should only serve the aforementioned three castes."

According to the Rigveda * these castes sprang from Brahma the Supreme Being, in the following way :—

"The Brāhmaṇa was his mouth, the arms were made Kṣatriya, his thighs were what is called Vaiçya, and the Çūdra sprang from his legs."

Seven Dvīpds.

These four castes existed in six out of the seven dvīpas that were known to the ancient Hindus. In the Viṣṇupurāṇa † we read :—

त्रीणि राजन्यस्य अध्ययनं यजनं दानं शास्त्रेण प्रजापालनं स्वधर्म्मस्तेन जीवेत् । एतान्येव त्रीणि वैश्यस्य कृषिवाणिज्यपाशुपाल्यकुसीदञ्च । एतेषां परिचर्य्या शूद्रस्य ॥ (वशिष्ठ संहिता, २य अध्यायः) ॥

* ब्राह्मणोऽस्य मुखमासीत्
बाहू राजन्यकृतः ।
ऊरू तदस्य यद् वैश्यः
पद्भ्यां शूद्रोऽजायत ॥ (ऋग्वेद १० । ९० । १२) ॥

† जम्बु-द्वीपः ।
ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्राश्च भागशः ।
इज्या-युद्ध-वणिज्याद्यैर्वर्त्तयन्तो व्यवस्थिताः ॥ (विष्णुपुराण २ । ३ । ९) ॥

प्लक्ष-द्वीपः ।
आर्य्यकाः कुरवश्चैव विविंशा भाविनश्च ये ।
विप्र-क्षत्रिय-वैश्यास्ते शूद्राश्च मुनिसत्तम ॥ (विष्णुपुराण २ । ३ । १७) ॥

शाल्मल-द्वीपः ।
कपिलाश्चारुणाः पीताः कृष्णाश्चैव पृथक् पृथक् ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चैव यजन्ति तम् ॥ (विष्णुपुराण २ । ४ । २१) ॥

कुश-द्वीपः ।
दमिनः शुष्मिणः स्नेहा मन्देहाश्च महामुने ।

"In Jambu-dvipa (India) there live Brāhmaṇa, Kṣatriya, Vaiçya, and Çūdra. In Plakṣa-dvipa these four castes are named, respectively, Ārya, Kuru, Vivimṇa, and Bhāvin. In Çālmala-dvipa they are designated as Kapila, Aruṇa, Pīta, and Kṛṣṇa respectively. In Kuça-dvipa they are called, respectively, Damin, Çuṣmin, Sneha, and Mandeha. The Puṣkara, Puṣkala, Dhanya, and Tiṣpa castes (that represent, respectively, the Brāhmaṇa, Kṣatriya, Vaiçya, and Çūdra) inhabit the dvipa called Krauñca. In Çāka-dvipa the Brāhmaṇa, Kṣatriya, Vaiçya, and Çūdra are, respectively, named as Maga, Maçaka, Mānasa, and Mandaga. In the seventh, called Puṣkara-dvipa, there is no superiority or inferiority among men."

Ārya.—In the above we have found that the Brāhmaṇas called *Aryas* lived in Plakṣa-dvipa, probably identified with Ariana (the land of the Arii). Aria (bounded on the north by Margiane and a part of Baktriane, on the west by Parthia and Karmanian desert, on the south by Drangiane, and on the west by Paropanisadai) was a small province included in Ariana, which comprehended nearly the whole of ancient Persia.

Damin, etc.—The Damins were the Brāhmaṇas of Kuça-dvipa (probably identical with Serike mentioned by Greek writers and inhabited by Damnai and other tribes). Çālmala-dvipa in which the Kapila Brāhmaṇas, and Krauñca-dvipa in which the Puṣkara Brāhmaṇas lived cannot be identified with accuracy.

I do not know whether there is any particular class of Brāhmaṇas

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ब्राह्मणाः क्षत्रिया वैश्या शूद्राश्चानुक्रमोदिताः ॥ (विष्णुपुराण २ । ४ । ३६) ॥

क्रौञ्च-द्वीपः ।

पुष्कराः पुष्कला धन्यास्तिष्याश्चत्र महामुने ।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चानुक्रमोदिताः ॥ (विष्णुपुराण २ । ४ । ५३) ॥

शाक-द्वीपः ।

मगाश्च मशकाश्चैव मानसा मन्दगास्तथा ॥
मगा ब्राह्मणभूयिष्ठा मशकाः क्षत्रियास्तु ते ।
वैश्यास्तु मानसा ज्ञेयाः शूद्रास्तेषां तु मन्दगाः ॥ (विष्णुपुराण २ । ४ । ७०) ॥

पुष्कर-द्वीपः ।

सत्याश्रुते न तत्रास्तां नोत्तमाधममध्यमाः ।
न वर्णाश्रमधर्म्माश्च न नद्यो न च पर्व्वताः ॥ (कूर्म्मपुराण ४७ अः) ॥

that are specially designated as *Ārya* in India, and whether the *Aiyar* Brāhmaṇas of Madras have anything to do with the *Ārya* Brāhmaṇas of Plakṣa-dvīpa. The Kapila Brāhmaṇas that live in Surat, Broach, Jambusar, etc., cannot also with any degree of certainty be identified with the Brāhmaṇas of that name that lived in Çālmala-dvīpa. I have also got no document to identify the Poṣkaraṇa Brāhmaṇas of Marwar, Gujerat, Bikanir, Ramgarh, etc., with the ancient Puṣkara Brāhmaṇas of Krauñca-dvīpa. But fortunately for us the Maga Brāhmaṇas that lived in Çāka-dvīpa can, with a pretty accuracy, be identified with the Brāhmans of that name that live in Behar and other provinces of India.

Sāka-dvīpi Brāhmaṇa.

Maga was the name of the Brāhmaṇas of Çāka-dvīpa. In the Sāmba and Bhaviṣya Purāṇas the Magas are described as a class of Brāhmaṇas who descended from the disc of the Sun. In the Purāṇas* the name Maga is thus derived :—

"The blessed Sun-god is called Ma, and these Brāhmaṇas in virtue of their worshipping Ma are called Ma-ga."

Regarding the origin of the Maga Brāhmaṇas we find in the Purāṇas (such as Sāmba and Bhaviṣya) an interesting story, the substance of which is given here : Priyavrata, son of Svāyambhuva Manu, was monarch over seven dvīpas. After his death his son Bhavya became king of Çāka-dvīpa. He constructed a golden image of the Sun and also built a temple for the idol. But as there were no Brāhmaṇas competent to consecrate the idol he prayed to the Sun-god himself for doing the work. Then the Sun became absorbed in deep meditation and eight Brāhmaṇas suddenly issued out of his body. Immediately after birth they addressed the Sun as father and devoted themselves to the study of the Vedas and Upanishads. Thereafter the Sun-god asked the king to make over the temple to the charge of these Brāhmaṇas, who became worshippers of the Sun. On account of their worshipping *Ma* (the Sun) they became styled *Ma-ga*.

Their migration to India is thus described : Once Sāmba, the son of Bhagavān Çrī-Kṛṣṇa, became overtaken by leprosy. Finding no other means of averting the evil he approached Nārada and mournfully related to him the particulars of his disease. Nārada advised him to worship Mitra (the Sun). Accordingly he built a golden statue of the

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* मकारो भगवान् देवो भास्करः परिकीर्त्तितः ।
मकार-ध्यान-योगाच्च मगास्तेन प्रकीर्त्तिताः ॥ (साम्ब-पुराण २७ । २८ । भविष्यपुराण १४४ अः) ।

Sun and a temple for it. He used to offer worship to the statue every day. By the grace of Mitra, Sāmba became cured of his leprosy. The place in which he worshipped the Sun was called Mitra-vana (the Sun-grove) in the Punjab. Then Sāmba became desirous of consecrating the temple and continuing worship of the Sun. Finding that the Brāhmaṇas in India were incompetent to do the work, Sāmba consulted with Nārada and Gaura-mukha about the matter. They advised him to bring Brāhmaṇas from Çāka-dvīpa for worship of the Sun. Accordingly, with the consent of his father, Sāmba proceeded to Çāka-dvīpa riding on Garuḍa. There were eighteen principal families of Maga in Çāka-dvīpa. At the earnest request of Sāmba, members of all these families came to Jambu-dvīpa (India) and settled in a city built by Sāmba called Sāmba-pura (Multan). The temple of the Sun was entrusted to them. They consecrated and offered daily worship to the statue. In the seventh century A.D., Hwen-thsang saw in Multan a magnificent temple with a golden statue of the Sun richly adorned, to which kings of all parts of India sent offerings. From Multan the Magas came to Magadha and gradually scattered themselves all over India. The celebrated astronomer, Varāhamihir, who was a Śāka-dvīpi Brāhmaṇa,* was one of the nine gems in the court of Vikramāditya.

Maga and Magi.

According to the celebrated Greek geographer Ptolemy† there lived in India in the second century A.D. a class of Brāhmaṇas called *Brakhmanai Magoi.* The country occupied by these Brāhmaṇas was about the Upper Kaveri, and extended from Mount Bettigo eastward as far as the Batai. According to Mr. J. Campbell *Brakhmanai Magoi* of Ptolemy meant 'sons of Brāhmaṇas,' that is, Canarese Brāhmans, whose forefathers married women of the country, the word *Magoi* representing the Canarese *Maga*, 'a son.' Lassen supposed that Ptolemy, by adding *Magoi* to the name of these Brāhmaṇas, meant to imply either that they were a colony of Persian priests settled in India, or that they were Brāhmaṇas who had adopted the tenets of the Magi; and expresses his surprise that Ptolemy should have been led into making such an unwarrantable supposition.

In my humble opinion the *Brakhmanai Magoi* mentioned by Ptolemy were the same as the Maga Brāhmaṇas mentioned in the Purāṇas. The word *Magos* was a very honourable title, being equivalent to "Venerable"

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* *Vide* Utpala's commentary on the Vrihat-Saṃhita, and also Dr. Kern's preface to his edition of the book.

† McCrindle's Ptolemy, p. 170.

or "Doctor." It was given by the Akkadians, the primitive inhabitants of Chaldea, to their wisemen, whose learning was chiefly in what we now call astrology and magical arts. The word is found in cuneiform inscriptions. It was adopted by the Semitic inhabitants of Babylon, and from them by the Medians, Persians, and Greeks. The question as to why the Brāhmans of Çāka-dvīpa were designated Maga has been and may still be answered in many different ways. Some scholars have identified the Çāka-dvīpi Brāhmans called *Maga* with the Median priesthood called *Magi*. I am inclined to suppose that the word *Maga* was a mere title of honour bestowed upon the Brāhmans of Çāka-dvīpa under circumstances purely political. It is known to most of us that the title *Majumdār* (or *Majmu-dār*) borne by some very respectable classes of the Hindus is a Mahomedan word (composed of Arabic *Majmu* and Persian suffix *dār*) signifying a record-keeper. I would in the same way believe that the Brāhmans in the north-western frontier of India got the designation *Maga* from the Persian or other foreign rulers.* It is a well-known fact that the Indian Brāhmans have been designated by Greek-writers as *Sophists*. Are not *Maga* and *Sophist* identical in meaning?

Position of Sāka-dvīpa.

Now it is necessary to add here a few words about the probable modern site of Çāka-dvīpa. Çāka-dvīpa may with pretty accuracy be identified with Sogdiana; at any rate the latter was included in the former. The river *Ikṣu*, that according to the Viṣṇupurāṇa (Book II Chapter IV) flowed through Çāka-dvīpa, is, in my opinion, identical with the *Oxus* that according to Ptolemy separated Sogdiana from Baktriana. The name Sogdiana† exists to this day, being preserved in Soghd, which designates the country lying along the river Kohik from Bokhara eastward to Samarkand. The records of Alexander's expedition give much information regarding this country, for the Macedonian troops were engaged for the better part of three years in effecting its subjugation.

The Mahābhārata‡ helps us in determining more exactly the site

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* Referring to the Indian people living beyond the Indus, Arrian in his Indika (McCrindle p. 179) observes:—

"They were in old times subject to the Assyrians, then after a period of Median rule submitted to the Persians, and paid to Cyrus, the son of Cambyses, the tribute from their land which Cyrus had imposed."

† McCrindle's Ptolemy, p. 277.

‡ तत्र पुण्ड्रा जनपदाश्चत्वारो लोकसम्मताः ।
मृगाश्च मशकाश्चैव मानसा मन्दगास्तथा ॥ ४५ ॥

of the original home of the Maga Brāhmaṇs. In the Bhīṣma-parva, Chapter XI, we find that in Çāka-dvīpa the Brāhmaṇs lived in the province of Mriga (Mṛga), Kṣatriyas in Maśaka, Vaiçyas in Mānasa, and the Çūdras in Mandaga. Mriga mentioned in the Mahābhārata is undoubtedly a Sanskrit name for Margiane mentioned by Greek writers. Pliny says (lib. vi c. xvi) that Margiane was noted for its sunny skies and vines grew there in abundance. It lay confronting a tract of country in Parthia, in which Alexander had built Alexandria. The ancient city of Margiane * is represented by modern Merv.

Sāka-dvīpi Kṣatriya.

The province called *Maśaka* of Çāka-dvīpa, described in the Mahābhārata as inhabited by Kṣatriyas, was no doubt the same as *Maisoka* (in Hyrkania) mentioned by Ptolemy.†

The Kṣatriyas of Maśaka (in Çāka-dvīpa) referred probably to the Massagetai that lived in Margiana, Sogdiana and Sakai, etc. The Massagetai are mentioned by Herodotus (lib. i, c. cciv.), who says that they inhabited a great portion of the vast plain that extended eastward from the Kaspian. He then relates how Cyrus lost his life in a bloody fight against them and their queen Tomyris. Alexander came into collision with their wandering hordes during the campaign of Sogdiana as Arrian relates (Anab. lib. iv cc. xvi, xvii).

Antiquity of Sāka-dvīpa.

It should also be noted here that Marakand (मार्कण्ड), now called Samarakand, which was the metropolis of Sogdiana (Çāka-dvīpa), was

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मृगा ब्राह्मणभूयिष्ठाः स्वकर्म्मनिरतास्तथा ।
मशकेषु तु राजन्या धार्म्मिकाः सर्व्वकामदाः ॥ ४६ ॥
मानसाश्च महाराज वैश्यधर्म्मोपजीविनः ।
सर्व्वकामसमायुक्ताः शूरा धर्म्मार्थनिश्चयाः ॥
शूद्राश्च मन्दगास्तत्र पुरुषा धर्म्मशीलिनः । ४७ ॥
(महाभारत, भीष्मपर्व्व, ११ अध्यायः) ॥

* McCrindle's Ptolemy, p. 264.

† Arrian in his Indika (second century A.D.) observes:—

"In the dominions of the Assakenoi there is a great city called Massaka (probably the same as Maisoka, Masaka, or Massoi), the seat of the sovereign power which controls the whole realm" (McCrindle, p. 180).

well known to the ancient Hindus. In the Vedic literature mention has been made of countries that lay even far off from Samarkand and Merv. In the Rigveda (7—18—19) we find mention of Yakṣu, which is probably identical with the Oxus. In 10—34—1 of the Rigveda mention has been made of the mountain called Mujavat, where Soma plants grew abundantly and at the foot of which lay (according to the Matsya-purāṇa, chap. 120—19) the lake called Sailodā, from which sprang the river also called Sailodā. This river is the same as Silis marked on geographical maps as Jaxartes (ukert Geographie der Griechen and Romer, vol. iii, 21, p. 238), which falls into the sea of Aral. In the Rāmāyana* we find that the people called Uttara-Kuru lived on both banks of the river Sailodā. The Uttra-Kurus, mentioned by Ptolemy as Ottorokorrhai in Eastern Turkestan, have been described in the Aitareya-Brāhmaṇa of the Rigveda† thus :—

"In the north, on the other side of the Himālayas, there are the countries called Uttara-Kuru and Uttara-Madra. The people living there use ablution for attaining Brahmahood. The people who make religious bathing in this way are called Virāj."

In the above we have found that the rivers Oxus and Jaxartes, which flowed respectively through the southern and northern extremities of Sogdiana (Çāka-dvīpa), were actually mentioned in the Rigveda—the oldest document of the Hindus. While frequent mentions have been made in the Vedic literature of the people who performed sacrifices, etc., round the Caspian Sea and Sogdiana, we do not there come across a single passage making even the slightest allusion to the people of southern or middle India. It is an undeniable fact that the forefathers of the Brāhmaṇas came from the North-West, settled themselves in Brahmāvarta (the Punjab), and gradually migrated towards the south. I therefore would conclude that the Çāka-dvīpi Brāhmans are the

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* तं तु देशमतिक्रम्य शैलोदा नाम निम्नगा ।
उभयोस्तीरयोस्तस्य कौचका नाम वेणवः ॥
ते नयन्ति परं तीरं सिद्धान् प्रत्यानयन्ति च ।
उत्तराः कुरवस्तत्र कृतपुण्यप्रतिश्रयाः ॥
(रामायण, किष्किन्धाकाण्ड, ४३ । ३७) ॥

† तस्माद् एतस्याम् उदीच्यां दिशि ये के च परेण हिमवन्तं जनपदा उत्तरकुरव उत्तरमद्रा इति वैराज्याय ते अभिषिच्यन्ते । विराड़ित्येतान् अभिमन्त्रान् आमन्त्रयते ॥ (ऐतरेय ब्राह्मण, ८ । १४) ॥

remnants of the most ancient Brāhmans* that chanted the hymns of the Vedas and Upaniṣads in the land of *Āryas* in the North-West. The designation *Maga* (wise) acquired by them from Persian or other foreign rulers does not in any way detract the sanctity of these noble Brāhmans of old.

In the Purāṇas Çāka-dvīpi Brāhmans have been described as worshippers of the Sun. There is nothing strange in this description. All true Brāhmans are worshippers of the Sun. I give here a translation of the Vedic hymn called *Gāyatrī*,† which is obligatory on all best Brāhmans of India to recite every day. It runs thus:—

"I adore that excellent lustre of the Sun-god that sends us intelligence."

Graha-vipra.

On the authority of the Brahmayāmala‡ (chap. xiv) some

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* Referring to the region comprising Sogdiana and Bactriana, Heeren (Asiatic Nations, 2nd edition, Vol. I, p. 424) writes:—

"It stood on the borders of the gold country, 'in the road of the confluence of nations,' according to an expression of the zend-avesta; and the conjecture that in this part of the world the human race made its first advance in civilization, seems highly probable."

† ॐ भूर्भुवः स्वस्तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॐ ॥ (ऋग्वेद ३-६२-१०) ॥

‡ शरद्वीपे च वेदाग्निः शाकद्वीपे च सिद्धकः ।
भूमध्ये च ब्रह्मचारी दैवज्ञो द्वारकापुरे ॥
द्राविड़े मैथिले चैव ग्रहविप्रेति संज्ञकः ।
अङ्गदेशे धर्म्मवक्ता पाञ्चाले शास्त्रिसंज्ञकः ॥
सारस्वते शुभमुखो गान्धारे चित्रपण्डितः ।
तौरङ्गोत्रे तिथिविप्रो नाटके ऋक्षसूचकः ॥
उद्याने ज्योतिषी विप्रो ब्रह्मले विधिकारकः ।
वभ्राटे योगवेत्ता च निटाले देवपूजकः ॥
राढ़ देशे उपाध्यायो गयायां तन्त्रधारकः ।
कलिङ्गे ज्ञानविप्रः स्याद् आचार्य्यो गौड़देशके ॥
(ब्रह्मयामल, १४श पटल) ॥

scholars* have asserted that the Graha-vipras (whose occupation consists in the science of planets) belong to a certain branch of the S'āka-dvīpi Brāhmans. The *Kula-pañji* (family-record) of a certain class of Graha-vipras does, in fact, corroborate the assertion. Jyotiṣ çāstra (the science of time and planets) is indeed regarded in the Sūryya-siddhānta as having been first propounded by a person† who descended from the disc of the Sun (Çāka-dvīpi Brāhmaṇa?). On the other hand, I should add here that the ancestors of other Graha-vipras‡ were the same as those of other classes of Brāhmans in India. Referring to the Indian Brāhmans, who are designated as Sophists, Arrian§ (in the second century A. D.) observes:—

"To this class the knowledge of divination among the Indians is exclusively restricted, and none but a Sophist is allowed to practise that art."

II. Vrātya Castes.

In the previous section we have found that each of the four original castes had to observe certain religious rites enjoined on it by Çāstras. Those members of the first three castes who would not observe these rites, specially those who failed to invest themselves with the sacred thread at the proper time, had to be degraded from their community. These unfortunate members were called *Vrātyas* or fallen. *Vrātya* is thus defined to be a Brāhmaṇa, Kṣatriya or Vaiçya who has lost caste through non-observance of Çāstric rites. In the Manu-saṃhitā‖ the word Vrātya is thus defined:—

"Those children whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Sāvitrī (investiture with the sacred thread), one must designate by the appellation Vrātyas."

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* In this connection *vide* Mahāmahopādhyāya Hara Prasad Sāstri in the *Proceedings* of the Asiatic Society of Bengal, December 1901, and Babu Nagendra Nath Vasu in Banger Jātiya Itihāsa.

† न मे तेजःसहः कश्चिद् आख्यातुं नास्ति मे क्षमः ।
मदंशः पुरुषोऽयं ते निःशेषं कथयिष्यति ॥ (सूर्य्यसिद्धान्त, १ । ६) ॥

‡ The Sarajupāri Graha-vipras came to Bengal from Oudh (*vide* their Kula-pañji).

§ McCrindle's Megasthenes and Arrian, p. 209.

‖ द्विजातयः सवर्णासु जनयन्त्यव्रतांस्तु यान् ।
तान् सावित्री-परिभ्रष्टान् व्रात्या इति विनिर्दिशेत् ॥
(मनुसंहिता १० । २०)

In the Vedic literature, however, the word *Vrātya* bears a wider signification. There we find that all people—whether natives of India or foreigners—who were not within the pale of Brāhmanic civilization were also included among the Vrātyas. In the Tāṇḍya Mahābrāhmaṇa of the Sāmaveda (chapter 17, section 4) the Kauṣītakis * have been specially noted as *Vrātya* and *Yajñāvakīrṇa*. The 17th chapter of the Tāṇḍya Mahābrāhmaṇa of the Sāmaveda † begins with the description of the following myth regarding the Vrātyas :—

"When the Devas ascended to Svarga some of their fellow-brethren still wandered on earth as Vrātyas. These latter being afterwards desirous of joining their fortunate brethren, came to the spot whence they had ascended to Svarga, but owing to their ignorance of the hymn (Vedic), they could not accomplish their object. The Devas, sympathising with their less fortunate brethren, asked Maruts to teach them the necessary hymn. The Vrātya Devas, having thus learnt the hymn called *Ṣoḍaça* with the metre called *Anuṣṭubh*, ascended subsequently to Svarga."

The above, I think, is a mere allegorical way of describing how foreigners became from time to time incorporated in the society of Brāhmans by learning the Vedic practices.

I have already referred to the fact that most parts of Central and Western Asia were known to the Hindus. In the 5th Book of the Atharva-veda ‡ we further find that to the Brāhmans of ancient India,

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* एतेन वै ... ... तस्मात् कौषीतकीनां न कश्चन अतीव जिहीते यज्ञावकीर्णा हि ॥ ३ ॥ (ताण्ड्यमहाब्राह्मण १७ । ४ । ३) ॥

† देवा वै स्वर्गं लोकम् आयंस्तेषां देवा अहीयन्त व्रात्यां प्रवसन्तस्त आगच्छन् यतो देवाः स्वर्गं लोकम् आयंस्तेन तं स्तोमं न छन्दोऽविन्दन् येन तान् आप्स्यं स्ते देवा मरुतोऽब्रुवन् एतेभ्यस्तं स्तोमन्तञ्छन्दः प्रायच्छत येन अस्मात् आप्नवानिति तेभ्य एतं षोड़शं स्तोमं प्रायच्छन् परोक्षमनुष्टुभं ततो वै ते तानाप्नवान् इति तेभ्य एतं षोड़शं स्तोमं प्रायच्छन् परोक्षमनुष्टुभं ततो वै ते तानाप्नुवन् ॥ १ ॥ (ताण्ड्य-महाब्राह्मण १७श अध्यायः) ॥

‡ ओको यस्य मूजवन्त ओको यस्य महावृषाः ।
यावज्जातस्तक्मं स्तावानसि वह्लिकेषु न्योचरः ॥ ५ ॥
गन्धारिभ्यो मूजवद्भ्योऽङ्गेभ्यो मगधेभ्यः ।
प्रैष्यं जनमिव शेवधिं तक्मानं परिदद्मसि ॥१४॥ (अथर्व्वसंहिता ५।२२) ॥

Gandhāris, Mūjavants, Çūdras, Mahāvṛṣas and Vāhlikas in the North-West were not less known than the Angas and Magadhas in the east.

In the 15th Book of the Atharva-veda called Vrātya-kāṇḍa* the Vrātyas have been greatly extolled. Thus we read :—

"He, in whose house a learned Vrātya puts up for a single night, acquires mastery over all the pious people of this world. He, in whose house he resides for two nights, becomes chief among all the pious people of the sky. He earns all the virtues of heaven, in whose house a learned Vrātya resides for three nights. He is certainly destined to be supreme among the virtuous of the virtuous, in whose house the learned Vrātya becomes guest for four nights. He will certainly gain immeasurable virtue, in whose house the Vrātya will live for innumerable nights."

The Vrātya Kāṇḍa† of the Atharvaveda ends thus :—

"I bow down to the Vrātya in the west by day and to the Vrātya in the east by night."

Māgadhas or the people of Behar have been repeatedly mentioned in the Vrātya Kāṇḍa. As the Vrātya people referred to in the Vedic literature cannot, owing to distance of time, be identified with the people of modern India I shall illustrate my theory of the Vratya castes by references to the Manusaṃhita, &c., the present recensions of which were, according to scholars, prepared about the 1st century A.D.

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* तद् यस्यैवं विद्वान् व्रात्य एकां रात्रिमतिथिर्गृहे वसति ॥ १ ॥
ये पृथिव्यां पुण्या लोकास्तानेव तेनावरुन्धे ॥ २ ॥
तद् यस्यैवं विद्वान् व्रात्यो द्वितीयां रात्रिमतिथिर्गृहे वसति ॥ ३ ॥
ये अन्तरिक्षे पुण्या लोकास्तानेव तेनावरुन्धे ॥ ४ ॥
तद् यस्यैवं विद्वान् व्रात्यस्तृतीयां रात्रिमतिथिर्गृहे वसति ॥ ५ ॥
ये दिवि पुण्या लोकास्तानेव तेनावरुन्धे ॥ ६ ॥
तद् यस्यैवं विद्वान् व्रात्यश्चतुर्थीं रात्रिमतिथिर्गृहे वसति ॥ ७ ॥
ये पुण्यानां पुण्या लोकास्तानेव तेनावरुन्धे ॥ ८ ॥
तद् यस्यैवं विद्वान् व्रात्योऽपरिमिता रात्रीरतिथिर्गृहे वसति ॥ ९ ॥
य एवापरिमिताः पुण्या लोकास्तानेव तेनावरुन्धे ॥ १० ॥
(अथर्वसंहिता १५ प्र काण्ड, २ अनुवाक) ॥

† अहा प्रत्यङ् व्रात्यो रात्र्या प्राङ् नमो व्रात्याय ॥ ५ ॥ (१५ । २) ॥

Manu affords us a pretty long list of the Vrātya people. In his list of Vrātya Brāhmans* we find the following people :—

Vrātya Brāhmaṇa.—" From the Vrātya Brahmaṇa spring the wicked Bhṛjja Kaṇṭaka, the Āvantya, the Vāṭadhāna, the Puṣpadha, and the Çaikha."

In reality these people were distinctly foreign or aboriginal races.

Avantya.—Referred to in Baudhāyana (1, 2, 13) was probably the name of the Brāhmaṇa inhabitants of Avanti (Ujjain). The probable reason of the Āvantyas being designated Vrātyas is that they were greatly influenced by Buddhism. Avantī, which formed the western part of the great kingdom of Malwa, was ruled by the eldest sons of the Buddhist emperors of Magadha. Thus Aśoka, who was emperor of Magadha, had at first been ruler of Avanti. So also was Aśoka's son Mahinda prince of Avanti. It is a well-known fact that the priests of Avanti took a prominent part in the great second Buddhist convocation about 443 B.C. In fact, Brāhmanism did not properly flourish in Avantī until about 71 B.C., when it declared independence of Malava. We can therefore fairly conjecture that the inhabitants of Avantī were called Vrātyas, owing to their leaning towards Buddhism.

Vāṭa-dhāna.—Enumerated among the northern tribes, is probably the same as Veṭhadina or Veṭha-dīpa described in the canonical Pali works. Accordiug to the Maha-parinibbāna-sutta the Brahmaṇas of Veṭha-dīpa were devotees to Buddha and his religion. In chap. VI of the work it is distinctly stated that, on the demise of Buddha in 543 B.C., the Brāhmaṇas of Veṭha-dipa claimed and actually received 8th part of the relics of his body on which they built a great stūpa. Veṭha-dīpa was situated in or near the district of Sahabad. We can thus well imagine why the Vāṭa-dhānas or Brāhmaṇas of Veṭha-dīpa were called Vrātyas.

Vrātya-Kṣatriya.—Among the Vrātya-Kṣatriyas † Manu includes

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* व्रात्यात् तु जायते विप्रात् पापात्मा भृज्जकण्टकः ।
आवन्त्य वाटधानौ च पुष्पधः शैख एव च ॥ ११ ॥
(मनुसंहिता, १० अः).

† झल्लो मल्लश्च राजन्याद् व्रात्यान्निच्छिविरेव च ।
नटश्च करणश्चैव खसो द्रविड़ एव च ॥ २२ ॥
वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥ ४३ ॥
(मनुसंहिता, १० अः) ॥

the Jhalla, the Malla, the Nicchivi, the Naṭa, the Karaṇa, the Khasa, and Draviḍa. He further says: "In consequence of the omission of sacred rites and of their not consulting Brāhmaṇas, the following Kṣatriyas have gradually sunk in this world to the condition of Çūdras; *viz.*, the Pauṇḍrakas, the Auḍras, the Draviḍas, the Kāmbojas, the Yavanas, the Çakas, the Pāradas, the Pahlavas, the Cīnas, the Kirātas, and the Daradas."

It is scarcely necessary for me to observe here that most of the tribes mentioned by Manu as Vrātya Kṣatriyas were foreigners. A few there are who were aborigines of India. Regarding each of these tribes a short note is added below:—

Jhalla.—This tribe still lives in Northern India under the name of Jhāl.

Malla.—The Mallas were a Buddhist people that, according to the Mahāparinibbāna-sutta, lived in Pāvā and Kusināra in the district of Goruckpore. Megasthenes and Pliny mention them as Malli,* in whose country was mount Mallus, bounded by the Ganges.

Nicchivi.—The same as Licchavis, who, according to the Mahaparinibbāna-sutta, lived in Vaiśāli (moden Basārh) in the district of Muzzaffarpore. They were powerful in the 5th century B.C. Samuel Beal is inclined to identify them with a branch of the Yue-chi race† that lived in the western border of China. But I think the Nicchivis were the same as Nisibis or Nysaioi mentioned by Ptolemy and Arrian. They lived in Nysa, or Nissa north of Elburz mountains, between Asterabad and Meshd. In the 4th century B.C., Megasthenes saw in India a race called Nesei (probably the same as Nisibi, Nicchivi, or Licchavi). In the Ballāla-charita chap. XVIII, the Nicchivis have been regarded as pure Kṣatrāyas and designated as Nikubhas.

Naṭa.—The Nats,‡ who, according to Wilson, correspond in their habits with the Gipsies of Europe, live in the districts of Bhagalpore, Gazipore, Oudh, Marwar, Kattywar, &c. The Naṭas were, I think, a branch of the nomadic people of Sakai (in Central Asia).

Karaṇa.—The Karaṇas were probably the same as the people of Khaurana who, according to Ptolemy, lived in Skythia in Central Asia. The word Korano that is found inscribed on old coins is probably the same as Karaṇa. According to Samuel Beal§ Korana and Kushāna are

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* McCrindle's Megasthenes, p. 135.

† Beal's Buddhistic Records, Vol. II, p. 67.

‡ Sherring's Hindu Tribes and Castes, Vol. I, p. 387, and Vol. II, p. 227.

§ Kanishka was king of the Yuei-chi, and the rise of his dynasty is placed by Chinese authors in the 1st century B.C. On his coins he is styled in the corrupt

only different forms of the same word. Now the Kushāna tribe, to which King Kanishka belonged, has been designated by Chinese authors as Kwei-shwang, which was a branch of the very powerful race called by Chinese writers as Yuechi that lived in Central Asia on the Chinese borders. It is therefore not altogether improbable that Karaṇa, Korana Kushāna, Kwei-shwang, and Khaurana were names of one and the same tribe that lived in Central Asia.

Now Karaṇa is the name of a well-known Indian caste. People belonging to that caste live in various parts of India, occupying social position below the Rajputs.

The people called Karaṇa also live in the eastern hills of Assam, in Burma, and Siam.

Khasa.—The Khasas came from Kasia (Kashgar?) in Skythia (in Central Asia) and settled in large numbers in the Upper Punjab, where they were, according to the Buddhist chronicles of Ceylon, subdued by Aśoka about 260 B.C. They were chief among the mountain tribes that, according to the Rājataraṅgiṇī, bordered on Kāśmīra.

McCrindle observes:—

"Baber knows also that a people of the name of Khas is indigenous to the high valleys in the neighbourhood of the eastern Hindu-Koh; and with every reason, we attach to this indigenous people the origin of the name of Kāshgar, which is twice reproduced in the geography (of Ptolemy) of these high regions.*

The Khasas live in great number in Northern India under the name of Khas or Khasiya. Referring to the Khasiyas, Rev. Mr. Sherring† observes:—

"This is an extensive tribe of Rajputs inhabiting the hill country of Garhwāl, Kumaon, and Dehra Dūn. Their right to the rank of Rajputs is questioned by some Hindus.....The natives of Kumaon look upon the Khasiyas as the oldest inhabitants of the province."

Draviḍa.—The Dravidians of Southern India, consisting of innumerable tribes of diverse social positions, have been collectively designated as Kṣatriyas (Vrātya) in as much as they were noted for their valour even before the rise of the Andhra, Chola, Pāṇḍya, and other dynasties.

Greek legends as Kanyski Korano, and in the Bactrian Pali legends and Mani Kyāla inscription he is called Kanishka the Kushāna, or "of the Gushāna family" connecting him with the tribe called by Chinese Kwei-shwang. Korano and Kushāna are only different forms of the same word. (Beal's Records, Vol. I, p. 56, note.)

* McCrindle's Ptolemy, p. 394.

† Sherring's Hindu Castes and Tribes, Vol. I, pp. 242-43.

Pauṇḍraka.—The ancient people of Puṇḍra-bardhana corresponding to modern Dinajpur and Maldah in Northern Bengal. The worst specimens of the Pauṇḍrakas still live in Northern Bengal under the name of Pŭḍo.

Audra.—The people of Orissa.

Kāmboja.—The Kāmbojas were the people that inhabited the Hindu Kush mountain, which separates the Giljit valley from Balkh.

Yavana.—Probably the Bactrian Greeks. The Yavanas are mentioned in the Mahābhārata (Sabhāparva, Chap. 32) and Viṣṇupurāṇa, etc.

Çaka.—The people of Sakai bounded on the west by Sogdiana, on the north and east by Skythia, and on the south by Imaos (Boloor chain). According to Ptolemy* the country of Sakai was inhabited by nomads. They had no towns, but dwelt in woods and caves. The principal tribes living in Sakai were (1) Karatai, (2) Komaroi, (3) Komedai, (4) Massagetai, (5) Grynaioi Skythai, (6) Toornai, (7) Byltai, etc.

Pārada.—Pāradas were probably the people of Paradene in Gedrosia (Baluchistan).

Pahlava.—Probably the people of Parthia. They are mentioned in the Mahābhārata (Sabhāparva, Chap. 32). In the Viṣṇu-purāṇa† they are described as a Vrātya Kṣatriya race conquered by Sagara and sentenced by him to wear beards. The Vallabhi gowalas of the present day may perhaps be traced to the pastoral tribes of the Pahlavas.

Cīna.—The people of China.

Kirāta.—The Kirātas are a flat-faced people (decisively Mongolian in appearance) that are very numerous in Sikkim, east Nepal, Darjeeling, etc. According to Ptolemy Kirrhadia or the residence of the Kirātas lay in the east-north-east frontier of India notably in modern Tipperah. But in reality Kirrhadia included Sylhet, Assam, Kooch Behar and Rungpore too. McCrindle‡ observes :—

"Although the Kirāta, long before the time in which he (Ptolemy) lived, had wandered from their northern fatherland to the Himālaya and thence spread themselves to the regions on the Brahmaputra, still it is not to be believed that they should have possessed themselves of territory so far south as Caturgrāma (Chittagong), and a part of Arakan. We can therefore be scarcely mistaken if we consider the inhabitants of this territory at that time as a people belonging to further India, and

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* McCrindle's Ptolemy, pp. 283-84.

† Wilson's Viṣṇupurāṇa, p. 375.

‡ McCrindle's Ptolemy, p. 193.

in fact as tribal relatives of Tamerai, who possessed the mountain region that lay back in the interior . . . . ."

Darada.—The Daradas, mentioned in the Mahābhārata and Rājataraṅgiṇī, were the people of Dardistan. They inhabited the mountain region which lay to the east of the Lambatai and of Souasteneg and to the north of the uppermost part of the course of the Indus along the north-west frontier of Kāśmīra. McCrindle* observes:—

"This was the region made so famous by the story of the gold-digging ants first published to the west by Herodotus (lib. iii, ccii) and afterwards repeated by Megasthenes, while version of it is to be found in Strabo (lib xv, ci 44), and in Arrian's Indika (sec. 15) and also in Pliny (lib. vi, cxxi and lib. xi, cxxxvi)."

Vrātya Vaiçya.—Referring to the Vrātya Vaiçyas Manu says:—

"From the Vrātya Vaiçya caste are born Sudhanvan, Cārya, Kārūṣa, Vijanman, Maitra and Sātvata."

Nothing is known about the people mentioned here. A little that is known about Kāruṣa is noted below.

Kārūṣa.—The people called Kārūṣa are mentioned in the Viṣṇupurāṇa (Book II, Chap. III). In the Mahābhārata we find that King of Karūṣa† attended the sabhā of Yudhiṣṭhira. Some identify Kārūṣa with a part of the district of Shahabad, but I think the people called Kārūṣa were the same as Calissae that, according to Megasthenes (McCrindle, p. 137), lived beyond the Ganges.‡

From the above it is evident that the people of Parthia, Paradene, Balkh, Sakai, Skythia, Sériké, China, Dardistan, Nepal, Sikkim, Behar, Orissa, Northern Bengal, Southern India, Kirrhadia, etc., have all been called Vrātyas or non-observers of Vedic rites. In fact the foreigners and aborigines who were not followers of Brāhmanism were called Vrātyas.

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* McCrindle's Ptolemy, p. 107.

† शिशुपालः सहसुतः कारूषाधिपतिस्तथा।
वृष्णीनां चैव दुर्द्धर्षाः कुमारा देवरूपिणः ॥ २९ ॥
(महाभारत, सभापर्व ४ अः)

‡ Mr. Pargiter observes:—

Kārūṣa, therefore, was a hilly country and lay south of Kasi and Vatsa between Cedi on the west and Magadha on the east, and enclosing the Kaimur hills, which are part of the Vindhyas; that is, it comprised all the hilly country of which Rewa is the centre, from about the river Ken on the west to the confines of Vihar on the east. It would have touched Chedi on its north-west and Dasārna on its west (Journal, A. S. B., Part I of 1895, p. 255-56.)

Vrātya-stoma.—In the first paragraph of this section the distinction between a pure caste and a Vrātya caste has already been indicated. It now remains to give a short account of the sacrifice by which a Vrātya could be admitted into a pure caste. In the Tāṇḍya-pañcaviṃça Brāhmaṇa of the Sāmaveda this sacrifice called Vrātya-stoma has been described at length. It is of various kinds, of which two may be mentioned here. The first, called *Hīna-vrātya*, was a sacrifice that was performed for the conversion of the unfranchised people, and the second, called *Gara-gir*, was that for the re-admission of the degraded ones.

The people called Hīna-vrātyas* are thus described in the Tāṇḍya-Mahābrāhmaṇa: "Verily the Hīna-vrātyas are those who wander on earth as Vrātyas do not practise Brahmacaryya, do not till land, nor carry on trade."

The *Gara-girs*† (*lit.* 'swallowers of poison') are thus described: "Those are called *Gara-gir* who eat the food to be eaten by Brāhmaṇas, who though not abused complain of being abused, who punish those not deserving punishment, and who though not initiated speak the language of the initiated."

In the Tāṇḍya-Mahābrāhmaṇa of the Sāmaveda and Çrauta-Sūtra of Lāṭyāyana it is stated that the Vrātya householder who wishes to perform the Vrātya-stoma‡ should secure a turban, a whip, a small

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* हीना वा एते हीयन्ते ये व्रात्यां प्रवसन्ति नहि ब्रह्मचर्य्यं चरन्ति न कृषिं न वणिज्यां षोड़शो वा एतत् स्तोमः समात्मुमर्हति ॥ २ ॥ (ताण्ड्यमहाब्राह्मण १७ अः, १ खण्ड)।

† गरगिरो वा एते ये ब्रह्माद्यन्नमन्नमदन्ति अदुरुक्तवाक्यं दुरुक्तमाऽहुः अदण्ड्यान् दण्डेन घ्नन्तश्चरन्ति अदीक्षिता दीक्षितवाचं वदन्ति..... ॥ ९ ॥ (ताण्ड्यमहाब्राह्मण १७ । १) ॥

Vide in this connection Rājārām Rām Krishna Bhagavat's article named "A chapter from the Tāṇḍya-Brāhmaṇa" in the *Journal* of the Bombay Branch of the Royal Asiatic Society, Vol. XIX of 1895-97.

‡ उष्णीषश्च प्रतोदश्च व्याहोड़श्च विपथश्च कलकास्तीर्णः कृष्णं वासः कृष्णवलक्षे अजिने रजतो निष्कस्तद् गृहपतेः ॥ १४ ॥ (ताण्ड्यमहाब्राह्मण १७ । १) ॥ वलूकान्तानि दामतूषाणीतरेषां द्वे द्वे दामनी द्वे द्वे उपानहौ द्विषं हितानि अजिनानि ॥ तद् गृहपतेरित्येतत् सर्व्वं गृहपतिराहरेत् त्रयस्त्रिंशच्च ॥ १८ ॥ (ताण्ड्यमहाब्राह्मण १७ । १ १५ ॥

bow (without arrows), a chariot (with boards), a cloth (with black borders), two pieces of woollen garment, a silver coin, a pair of black shoes (with ears), thirty-three cows, etc.

As soon as the sacrifice is performed he should give these things to his old brethren who still remain Vrātyas or to a contemptuous Brāhmaṇa of the province of Bihar (Brahma-bandhu Magadhadesiyāya). It is further stated that there should be at least thirty-three Vrātyas for performing this sacrifice. When such a sacrifice was performed the Vrātyas, having secured the rights and privileges of the twice-born castes, might afterwards learn the Vedas, perform sacrifices, receive presents and dine with Brāhmaṇas without being required to submit to penance. This is a very brief account of the Vrātya theory. It is, however, necessary to add here a few words about the "contemptuous Brāhmaṇs" of Vihāra (Magadha) who used to accept the gifts given by Vrātyas. I suppose these Brāhmaṇas are now-a-days called Agradānis.

Agradāni Brāhmaṇa.—According to the Brahmavaivarta Purāṇa the Agradānis are a class of degraded Brāhmaṇas who receive presents or take things previously offered to the dead. In the present days the Agradāni Brāhmaṇas receive in the Preta Çrāddha or obsequious ceremony such presents as sofas, wooden shoes, calves, gold pieces, sesamum seeds, &c. They also receive all gifts in the Prāyaścitta (or the ceremony for expiation of sins). Now, this *Prāyścitta* is nothing but a Vrātya-stoma. I am therefore inclined to believe that the Agradāni Brāhmaṇs of the present day are descendants of those Brāhmaṇs of Vihar (Brahma-bandhu Magadhadeśiya) who used to accept gifts from the Vrātyas in the days of composition of the Tāṇḍya-Mahābrahmaṇa and Lāṭyāyana Çrauta-Sūtra.

It is very difficult to say at what period the Vrātya-stoma became stopped in India. Perhaps the real truth is that it was never stopped. It still continues in a modified shape under the name of *Prāyaścitta.* But the rigidity of the Hindu society of modern times forms a strong contrast to the flexibility of that of the ancient days. Social exclusiveness perhaps commenced in India with the Mahomedan invasion of the country in the 9th century A.D.; for, even as late as about the 7th century A.D. the Huns and other foreigners had been incorporated in the Hindu society and ranked as Kṣatriyas.

व्रात्येभ्यो व्रात्यधनानि ये व्रात्यचर्य्याया अविरताः स्युः ब्रह्मबन्धवे वा मगधदेशीयाय यस्मा एतद्ददति तस्मिन्नेव मज्ञाना यन्तीति ह्याह ॥ १८ ॥ (लाट्यायनीये श्रौतसूत्रे ८ । ६) ॥

III. Saṁkara Castes.

In later Sanskrit works the word Vrātya is very seldom found. The term that repeatedly occurs here is *Saṁkara*. It is thus defined by Manu* :—

"By adultery committed by persons of different castes, by marriages with women who ought not to be married, and by neglect of the duties prescribed by Śāstras, are produced children who are called *Varṇa-Saṁkara* (or simply *Saṁkara*)."

Thus, according to tradition, Saṁkara signifies those castes that are said to have been produced by a mixture of different castes. As the mixture can take place in innumerable ways the number of mixed castes is unlimited. Thus the four original castes by intermarriage can give rise to twelve mixed castes. These twelve by mixture among themselves and with the four original castes may produce hundreds of other castes. In this way the mixed castes may be multiplied infinite-fold. This is a very brief statement of the traditional theory. My own theory about the Saṁkara is quite different. In my opinion, the Vrātya and other people, having entered the hierarchy of Brāhmaṇas, were called Saṁkara. The Saṁkaras were, in fact, the people (foreigners or aborigines) who entered the Brāhmanic society at a comparatively late time. Let me illustrate my theory by reference to the Saṁkara castes mentioned in the Manusaṁhitā (Book X). The Saṁkara castes which, according to Manu, were produced from parents of different castes are shown below with a short note of mine appended to some of them :—

Ambaṣṭha—is, according to Manu, son of a Brāhmaṇa father and Vaiśya mother. But in all probability the Ambaṣṭha is identical with the tribe called Ambautai that, according to Ptolemy, lived in paropanisadai (in Ariana) in the eastern part of the Hindu Kush mountain. Lassen thinks that these Ambautai may have been connected in some way with the Ambastai that lived round the country of Bettigoi. The locality of the Ambastai is quite uncertain. In Yule's map they are placed doubtfully to the south of the sources of the Mahānadī of Orissa. According to McCrindle† the Ambastai represent the Ambaṣṭha of Sanskrit, a people mentioned in the Epics, where it is said that they fought with the club for a weapon. In the time of Alexander tribes of Ambaṣṭhas lived in the Punjab (McCrindle's Megasthenes, p. 149).

Niṣāda.—According to Manu, son of a Brāhmaṇa father and Śūdra mother. But in reality Niṣāda was the name of an aboriginal people of

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* व्यभिचारेण वर्णानामवेद्यावेदनेन च ।
स्वकर्मणाञ्च त्यागेन जायन्ते वर्णसङ्कराः ॥ २४ ॥ (मनुसंहिता १० अः ।

† McCrindle's Ptolemy, pp. 160-161.

India mentioned in the Nirukta (3-8). In the Lāṭyāyana-Çrauta-Sūtra (8-2-8) mention has been made of *Niṣāda-gramas* (villages possessed by Niṣādas). In the Rāmāyaṇa (Ayodhyā kāṇda 50) we find that Guha, the lord of Niṣādas, who reigned in Sringaverapura was so pious that he showed hospitality to Ramachandra during his exile in the forest. Some say Sringaverapura lay in Berar; others think it was situated in the neighbourhood of the district of Mirzapore, while a third class of scholars identify it with Sungroor.

Pārasava.—Same as Niṣāda.

Ugra (*Āguri*).—Son of a Kṣatriya father and Sūdra mother.

Āvṛita.—According to Manu, son of a Brāhmaṇa father and Ugra mother. Avṛta is perhaps the same as Abaortæ that, according to Megasthenes, lived beyond the Indus towards the Caucasus. McCrindle (Megasthenes, p. 149) observes:—

"The Afghan tribe of the Afridis may perhaps represent the Abaortæ."

Ábhīra.—According to Manu, son of a Brāhmaṇa father and Ambaṣṭha mother. In reality the Abhīras (the Ahirs of common speech) were the pastoral tribes that inhabited the lower districts of the north-west as far as Sindh. The country of the Ābhīras was called Abiria (in Indo-Scythia) that lay to the east of the Indus above where it bifurcates to form the delta. Some scholars maintain that Abiria was the same as Ophir of the Christian Scriptures.* According to the Viṣṇupurāṇa (Book IV, Chap. 24) the Abhīras conquered Magadha and reigned there for several years.

Sūta.—According to Manu, son of a Kṣatriya father and Brāhmaṇa mother. But Sūta was perhaps the same as Setæ that, according to Megasthenes, lived in the neighbourhood of Dardistan.

Vaidehaka.—According to Manu, son of a Vaiçya father and Brāhmaṇa mother. But Vaidehakas were perhaps a tribe of the aborigines of Videha (Darbhanga).

Caṇḍāla.—According to Manu, son of a Sūdra father and Brāhmaṇa mother. This was in reality the name of the ferocious aborigines of India

Māgadha.—According to Manu, son of a Kṣatriya mother and Vaiçya father. This was probably an aboriginal tribe of Behar.

Kṣattri.—According to Manu, son of a Sūdra father and Kṣatriya mother. But according to Greek writers† the people that held the territory comprised between the Hydraotes (Rāvi) and the Hyphasis (Biyas) were the Kathaioi (or Kṣatriaioi) whose capital was Sangala. The name is still found spread over an immense area in the north-west of India, under forms slightly variant. A tribe of the Kṣattris named

* McCrindle's Ptolemy, p. 140. † McCrindle's Ptolemy, pp. 157-58.

Kāṭhis, issuing from the lower parts of the Punjab, established themselves in Surāṣṭra, and gave the name of Kāthiabaḍ to the great peninsula of Gujerat.

Āyogava.—According to Manu, son of a Śūdra father and Vaiśya mother.

Dhigvaṇa.—According to Manu, son of a Brāhmaṇa father and Āyogava mother.

Pukkasa.—According to Manu, son of a Niṣāda father and Śūdra mother.

Kukkuṭaka.—Son of a Śūdra father and Niṣāda mother.

Śvapāka.—Son of a Kṣatri father and Ugra mother.

Veṇa.—Son of a Vaidehaka father and Ambaṣṭha mother.

Sairandhra.—Son of a Dasyu father and Āyogava mother.

Maitreyaka.—Son of a Vaideha father and Āyogava mother.

Kaivarta.—According to Manu, son of a Niṣāda father and Āyogava mother. But the Kaivartas were perhaps a tribe of the original inhabitants of Bengal, etc. In the Rāmāyaṇa (Ayodhyākāṇḍa 83) they are described as moving in cow-carts and (in the Ayodhyākāṇḍa 84) as possessors of five hundred boats.

Mārgava.—The same as Kaivarta.

Dāśa.—The same as Kaivarta.

Kārāvara.—Son of a Niṣāda father and Vaideha mother.

Andhra.—According to Manu, son of a Vaidehaka father and Kārāvara mother. The Andhras were perhaps the same as Andharæ mentioned by Megasthenes as living near the upper Narmadā (McCrindle, p. 138).

Meda.—Son of a Vaidehaka father and Niṣāda mother.*

Pāṇḍusopāka.—Son of a Caṇḍāla father and Vaideha mother.

Āhiṇḍaka.—Son of a Niṣāda father and Vaideha mother.

Sapāka.—Son of Caṇḍāla father and Pukkasa mother.

Antyāvaśāyin.—Son of Caṇḍāla father and Niṣāda mother.

In the above we have found that the so-called mixed (Saṁkara) castes are not mixtures of different castes, but are integral races of people whose ancestors were either aboriginal inhabitants of India or intruders from outside. I may also cite here a few instances of castes that had previously been regarded as Vrātyas, but in later days were reckoned as Saṁkaras. We have already seen that the Karaṇa, Pauṇḍraka, Malla, &c., were regarded by Manu as Vrātya Kṣatriyas. But in later Sanskrit

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* The Monghyr inscription, which belongs to the earlier part of the 8th century, also names the *Meda* as a low tribe of this region (Asiatic Researches, Vol. I, p. 126, Calcutta, 1788), and, what is remarkable, their name is found joined to that of the Andhra, precisely as in the text of Manu (McCrindle's Megasthenes, pp. 133-134).

works they have been regarded as mixed castes. Thus in the Brahma-vaivarta Purāṇa ths Karaṇa is mentioned as having been born of a Vaiçya father and Śūdra mother, the Pauṇḍraka from a Vaiçya father and Çuṇḍi mother, and the Malla from a Leṭa father and Tibara mother. The Bharjjakaṇṭakas, who, we have seen, were regarded by Manu as Vrātya Brāhmaṇas, have been described in the Gautama Saṃhita (Chap. IV) as a mixed caste born from a Brāhmaṇa father and Vaiçya mother. The Yavanas, who were regarded by Manu as Vrātya Kṣatriyas, have been described in the Gautama-Saṃhitā as a mixed caste born from a Kṣatriya father and Śūdra mother. The Kirāta mentioned in the Manusaṃhita as Vrātya Kṣatriya has been described in the Ballala-charita as a mixed caste born from a Vaiçya father and Brāhmaṇa mother.

Sarāka—The Sarākas returned in the Government Census as a Jain or Buddhist sect have been mentioned in the Brahma-Vaivarta Purāṇa as a Hindu caste born of a Jolā father and Weaver mother. In reality the Sarākas are immigrants from Serike (in Central Asia). The Jain sect called Saraogie is perhaps identical with the people called Sorgae* that, according to Megasthenes (in the 4th century B.C.), occupied a tract of country lying above the confluence of the Indus with the stream of the combined rivers of the Punjab. According to Jain accounts, Saraogies are descendants of those Rajputs and Vaiçyas who were converted to Jainism by Acharyya Jina-sena in Khandela (north of Jaipur) in the year 643 after Mahāvira, *i.e.*, in 116 A.D. Sorgae therefore in the 2nd century A.D. advanced as far south as Jaipur. I do not find any intimate relation between the Saraogies and Sarākas. However, both might perhaps have come from Serike (in Central Asia), one through the north-western frontier and the other through the north-eastern.

Kaiwarta, &c.—The Kols, who are evidently an aboriginal wild people of India, have been designated in the Brahmavaivarta Purāṇa as a mixed caste born of a Leṭā father and Tibara mother. The Kaivartas, who were perhaps the original (and once very powerful) inhabitants of Bengal, have, we have seen, been described in the Manusaṃhita as a mixed caste born from a Niṣāda father and Āyogava mother, but in the Brahmavaivarta Purāṇa as that born from a Kṣatriya father and Vaiçya mother. The Andhra, Chola, and Pāṇḍya tribes of the Dravidian people became in course of time reckoned as pure Kṣatriyas. The Tāmila tribe of Draviḍa made several inroads into Ceylon, and the 5th century A.D. five Tāmila kings successively reigned in the island. The Tāmils came towards the north, too, and the Tāmbuli caste of Bengal was perhaps formed by them. I think I need not cite any more examples to establish my theory of Saṃkara castes

* McCrindle's Megasthenes, p. 149.

Origin of Saṃkara Castes.—It should be observed here that in the primitive stage of the Hindu society, when the foreigners and aborigines first came in contact with each other, intermarriage among different castes did perhaps prevail. The Brāhmaṇa could marry girls of all the four castes, the Kṣatriya of three castes, the Vaiçya of two castes, and the Śūdra of his own caste only. The children born of parents of different castes generally got the rank of their father. Manu* discusses the point thus :—

"69. As good seed, springing up in good soil, turns out perfectly well, even so the son of an Āryan by an Āryan woman is worthy of all the sacraments.

"70. Some sages declare the seed to be more important, and others the field ; and again others assert that the seed and the field are equally important ; but the legal decision on this point is as follows :—

"71. Seed sown on barren ground perishes in it ; a fertile field also, in which no good seed is sown, will remain barren.

"72. As through the power of the seed, sons born of animals became sages who are honoured and praised, hence the seed is declared to be more important."

Regarding the distribution of assets among the sons born of wives of different castes, Manu† lays down :—

"Let the son of the Brāhmaṇī wife take three shares of the estate, the son of the Kṣatriyā two, the son of the Vaiçyā a share and a half, and the son of the Śudrā may take one share."

Intermarriage is of two kinds: *Anuloma* and *Pratiloma*. The former is that in which a man of a higher caste marries a woman of a lower caste, and the latter is quite reverse of the former. Manu's laws concern themselves with *anulomaja* children. There is no definite law regarding the *pratilomaja* children. They get the rank of either of the parents according to expediency. Thus, the *Anulomaja* and *Pratilomaja* children did not constitute the Saṃkara castes, but became absorbed in one or other of the four original castes.

The anuloma marriage sanctioned by Manu and other lawgivers prevailed at a time when each of the four original castes possessed the power of assimilating in itself people of the other castes ; nay, all people —foreigners or aborigines. In course of time the four original castes, having lost this power of assimilation, became stereotyped. At that stage the foreigners and aborigines had to perform the purificatory ceremony called Vrātya-stoma before they could get admittance into society of Brāhmaṇa, Kṣatriya, or Vaiçya. The four castes which had

* G. Buhler's Manusaṁhita, Book X (translated in S.B.E. series).

† G. Buhler's Manusaṁhita, Book IX.

in the beginning been living organisms became by and by dead crystals, and there came a time when even the Vrātya-stoma became insufficient for the incorporation of outsiders. At this stage each tribe of unfranchised people, after being admitted into the Hindu society, formed a caste of its own. In this way innumerable castes (wrongly called *Saṃkara* or mixed) became formed. In the present age of civilization the so-called Saṃkara castes are in their turn tending towards mergence in the four original castes and each man is trying to trace his descent from the earliest Brāhmaṇa, Kṣatriya, Vaiçya, or Çūdra forefather. It is probable that in course of time the entire Hindu population of India will be absorbed in the four original castes for whom alone duties, etc., were prescribed by Śāstras. But the defect of the matter lies in the fact that the fourfold classification of castes does not completely suit the present condition of the Hindu society.

From what we have found here it is evident that the traditional Saṃkara process of birth exists in mere theories, but does not correspond to actual facts. No caste ever came into existence in the way presupposed by the traditional theory. I do not include here among the Saṃkaras those people who in the early stage of the Hindu society were born from parents of different castes; for, they did not contitute a fifth caste, but used to become incorporated in the caste of their father. It is, however, undeniable that even in the present day there are some rare instances of the father and mother being of different castes, but in those cases the children get the rank of either of the parents. In Darjeeling I met with several instances in which the Brāhmaṇa father and Chatri mother gave birth to children that were Chatris, but I never met with a single instance in which a Brāhmaṇa father and Chatri mother gave birth to a child that produced a third caste. Though the Saṃkara process of birth is an absolute myth, it must be admitted that the theory of Saṃkara castes expounded in the Brāhmaṇic Śāstras is indeed very grand. The Brāhmaṇa legislators by tracing the four original castes from the different limbs of Brahma the Supreme Being and then deriving all other castes from a mixture of the four thoroughly established the unity and common footing of all the members of the Hindu society. All castes, from Brāhmans to Chaṇḍālas, are shown to be directly or indirectly connected with the Supreme Being and the gradations of honour existing among the members of different castes are also duly maintained. But it should be observed here that the Vrātya theory was very much simpler, for it assumed only four classes of people. The Vrātya people, having performed the Vrātya-stoma, could freely mix with members of the four pure and original castes on terms of equality.

NOTES

ON THE

BASHGALĪ (KĀFIR) LANGUAGE.

COMPILED BY

COLONEL J. DAVIDSON, C.B., I.S.C.

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SYSTEM OF TRANSLITERATION ADOPTED.

A.—Persian or Hindūstānī Letters.

ا	a	د	d	ش	sh	ل	l
ب	b	ڈ	ḍ	غ	gh	م	m
پ	p	ر	r	ف	f	ن	n
ت	t	ڑ	ṛ	ک	k	و	w
ٹ	ṭ	ز	z	گ	g	ہ	h
ج	j	ژ	zh			ی	y, etc.
چ	ch	س	s				
خ	kh						

B.—Vowel Sounds.

a as in America.
ā „ „ father.
â „ „ fall.
e „ „ French était.
ē „ „ mate.
i „ „ pin.
ī „ „ pique.
u „ „ bull.
ū „ the oo in fool.
o „ „ first o in promote.
ō „ „ second o in promote.

If a vowel is nasalised, as in the Hindūstānī word for "in," or the French word "bon," the sign ~ is placed over the nasalised vowel.

In quotations from different authors, their system of transliteration has not generally been changed.

Where a consonant is doubled it is pronounced with greater force.

PREFACE.

AT the latter end of my two years' duty in Chitrāl, in March 1898, I prepared, during the short periods of leisure at my disposal, a vocabulary of 1,744 sentences from English into the Bashgalī Kāfir dialect and portions of a short grammar, with the aid of two of the most intelligent Kāfirs of Kāmdēsh and the Bashgal Valley who could be obtained, *viz.*, Shēr Malik and Gul Mīr (a man with at least one alias), both of whom are well known to Sir George Robertson.

The services of Taman Khān, an intelligent Chitrālī, were secured to assist in these translations. No *bonâ fide* Kāfir, conversant with either Urdū, Persian or Pushto, or in fact any language except his own and a little Chitrālī, was available. Both the Kāfirs employed knew a few words of, but could not converse at all readily in, Urdū, and had a very useful knowledge of Chitrālī. Taman Khān understood Urdū and Persian well.

Before commencing this task I had studied the Khowār or language of Chitrāl. As the Kāfirs mix more freely with Chitrālīs than with any other race, those residing in the eastern portion of Kāfiristān pick up a certain amount of the Chitrālī language, and several of their idioms—(in the Bashgalī dialect at all events)—are identical with those of the Chitrālī or Khowār. Every one of the sentences now published [except 12 taken from other sources marked (¶)] was taken down by me personally: some were frequently gone over, on successive days, to insure as much accuracy as possible.

The Kāfir dialects are not written. There are no Kāfir books, and it is generally said there are no rock inscriptions in the country which would help to throw any light on the origin of the language. It would be interesting to find the rock inscription, ordered to be set up by the Emperor Timūr, referred to in Appendix I, if it is in existence.* Sir George Robertson (1896) and Dr. Wolff (1861) mention a rumour that some rock inscriptions exist in the country, and Colonel Gardner states he saw some about 1826 A.D. The popular Kāfir sentiment regarding writing and reading will be found recorded in sentence No. 1129. The Kāfirs, however, have a legend that, at one period of their race, they practised reading and writing.

It seems desirable that the language, as it is now used, should be mastered, for the Afghān rule must result in its becoming largely modified.

As a consequence of the conversion of the Kāfirs to Mahomedanism, which will take place to a large extent within a few years, very many of their manners, customs, and religious and social ceremonies will undergo a great change. Indeed it is hardly too much to predict that, as no written records exist of the Kāfir languages, in a few

* Since the above was printed "The Life of Abdur Rahman, Amir of Afghanistan, G.C.B., G.C.S.I.," edited by Mir Munshi Sultan Mahomed Khan, London, 1900, has been published.

The following is an extract from pages 291, 292 :—

"I intend to make the Fort of Kullum (which is situated in the heart of Kāfiristān in the most impregnable part of the country, owing to its strong position) the military station for the main body of my army on the northern frontier.

. . . . . .

"It will be interesting to my readers to hear a stone was found at the gate of the Fort of Kullum, on which these words were engraved :—

"The Great Mogul Emperor Timour was the first Muslim conqueror who vanquished the country of this unruly people up to this point, but could not take Kullum, owing to its difficult position."

years, the new rulers of the country will have swept into oblivion the very names of some of their ceremonies, deities, and customs, so that these will be lost to all possibility of research. Thus the Persian words *rōza*, fast; *khudā*, God; *bihisht*, Heaven; *dūzakh*, Hell, have been grafted into the language, and are largely used.

It is believed that the Bashgali dialect, with minor modifications, is understood by most of the Siāhpōsh Kāfirs.

The people of Kāfiristān do not generally speak of themselves, nor of their language, as Kāfir. They are known amongst themselves as belonging to certain clans or valleys, such as *Bashgalī*, "a man who resides in the valley of Bashgal"; *Waigulī*, "a man of the Waigul district," and the language they speak is also similarly designated.

It is very hard, if not impossible, to render by English letters the correct pronunciation of many of the words, especially some of the nasal sounds. Sir Alexander Burnes gave his opinion that it was impossible for an Englishman to pronounce some of the Kāfir sounds. Among the most difficult to pronounce are some of the second persons plural of the future, imperative, and conditional of several verbs.*

It is impossible that this collection of sentences and grammar can be free from mistakes, as, in some cases,

* If it is thought by an European critic that the spelling herein adopted in words such as *drgr*, *mṛisth*, *prēlr*, is defective, it may be mentioned that, according to the Oriental notions of orthography, all words like "stick," "stamp," "string" are in need of a vowel. According to their notions the proper spelling would be, "istick," "ishtamp," "ishtring"; the initial "i" appearing to them as indispensable, as some vowel appears, to our Western perceptions, desirable, in the three Kāfir words above quoted.

possibly the Kāfirs did not exactly understand the nature of a sentence, the translation of which was desired, as well as for the following reason: Sometimes a sentence, of which the Kāfir translation was needed, would be carefully explained to the Kāfirs by the Chitrālī employed, and apparently well understood. One of them would give his rendering. The other would frequently object, stating it would not be so spoken in his village, etc., etc. Thereupon a heated altercation would arise, lasting a long time, without any agreement being arrived at. In such cases the rendering which seemed more likely to be correct has been accepted. From these sentences, and from many others taken down, but not printed, a short Bashgalī Grammar has been prepared.

The language will be seen to resemble Urdū in construction. It has many Persian and Sanskrit words.

In the following pages the transliteration is that laid down for the Linguistic Survey, Government of India, 1898. Our letters, however, appear unfitted to represent certain Kāfir sounds.

If the language appears a simple one, owing to the brevity of its grammar, and sterile as to the number of words, it may be remarked that, as is the case in Chitrālī, the idioms are extremely numerous. It would probably take any person a considerable time, under the most favourable circumstances, to speak the language idiomatically correct.

The leisure at my disposal did not permit of my making the grammar more complete than it is, the material for preparing these papers being collected during the intervals of more important duties. Efforts were made, without success, to elucidate many principles of grammar

other than those now produced. It was impossible to obtain from the Kāfirs employed, with any degree of certainty, information regarding many points on which it was sought. As I am not a linguist, it seemed to me that the leisure available for this work would be utilised better in procuring a large number of sentences on every day topics and in simple form, than in endeavouring to solve grammatical intricacies which, with men such as the Kāfirs, might have taken up a great deal of time with possibly very small result.

The amount of time taken up and the difficulties and disappointments experienced in endeavouring to elicit grammatical and other linguistic information, from such very unsophisticated men as are the Kāfirs, are described in Surgeon-Major Bellew's lecture at the United Service Institution, India, 1879; Dr. Leitner's similar lecture of 1879; Dr. Leitner's "Dardistān" (1877); and Sir George Robertson's "Kāfirs of the Hindūkush." Dr. Leitner's opinion was that the difficulties in the way of finding out the rules of Kāfir grammar were insuperable.

Dr. Trumpp in his article in the Royal Asiatic Society Journal, 1862, remarks on the absence of aspirates in the Kāfir language. Sir G. Robertson informs me he tried to teach some Kāfirs to pronounce a few English words, such as "happy," "hard," but found it impossible. In my vocabulary of sentences a few will be found.

As is the case in some other languages, notably Turkish, the attention paid by the Kāfirs to certain intricate rules of euphony, which must be puzzling to any one not born in the country, is very remarkable.

Sir G. Robertson, in his manuscript notes, remarks on the great difficulty experienced owing to the apparently

erratic way in which the Kāfirs inflect words for the sake of euphony, "which they must have at all hazards, eliding words, adding suffixes and affixes, and cutting off syllables whenever there is a difficulty of pronunciation. They try to make the smallest possible number of words express their meaning. They express their meaning to a great extent by gesture, intonation of the voice, and laying particular stress on some syllable, or word in a sentence."

The same word will not always be found spelt in an uniform way in my collection. Many letters are interchangeable, thus z = ds or ts, as *zīm, dsīm, tsīm,* snow; j = zh or ch, as *manjī, manchī,* man; *jārlm, zhārlm,* I will kill. Letters are often transposed, as *bagrām, bargām*; *katrawor, kartawor*; *brōbur, barābar, bōrbur.* In words such as *pshtarak* the *p* is often dispensed with. For the sake of euphony or scansion, words undergo a great variety of changes, thus, "a man" may be *manjī, manchī, mōsh, mochī* and even *munshī*; "very much" may be *bluk, biluk, biliuk, bilugh*; "good," or "well," is *lē, less, lesst, lessta.* Short vowels are sometimes lengthened, and long ones shortened; sometimes a syllable is dropped, and at other times one is inserted, thus, "female" may be *strī, shtrī, shtarī, shtārī, ishtrī*; "to-day" may be *pshtarak, shtarak, shtak, stak, stag*; "for the sake of," *dugā, gā, tkā, kē, dē*; for "he," or "it is," there are at least ten words, and for "he," or "it becomes," at least six words.

In very many words I found it impossible to decide whether the vowels should be long or short, whether certain vowels should be nasalised or not, and whether, in certain words, the *r* and *t* should be hard or not. Great varieties of pronunciation were met with.

The same difficulty was experienced by Azīmullah, a good Persian scholar, mentioned on page 165, Appendix I.

It has been stated in London newspapers that the easiest route for an army attempting to invade India from the North of the Hindū Kush would traverse the centre of Kāfiristān; it may, therefore, be desirable that, for military reasons alone, something regarding the language of the country should be known.

I have to acknowledge my great obligations to Dr. Grierson, C.I.E., Indian Civil Service, for much assistance kindly given me in preparing these papers, and for placing a great many documents at my disposal.

GRAMMAR.

(I) ARTICLE.

1. There is no Article in the Bashgali corresponding with our Indefinite Article; when desirable the cardinal *eo*, one, can be used.

(II) SUBSTANTIVES.

2. The Substantive has two genders, masculine and feminine, but the rules regarding gender are not universally followed. Whether the varieties of gender are natural only, or grammatical as well, I cannot state positively.

Some Nouns which appear feminine are as follows: —

amu,	house.	*khunzā, kunzā*,	princess.
argru,	ceiling.	*miok*,	mouth.
basnâ,	clothing.	*mãroi*,	stick.
brunz,	lawn.	*paṛṛ*,	apple.
buṛī,	bread.	*pott*,	road.
dāo, dār,	wood.	*shū*,	rose.
dāṛī,	beard.	*tokum*,	numda.
gâo,	cow.	*tūs*,	chopped straw.
gol,	country.	*ushp*,	horse.
ishtrī,	woman.	*yūs*,	grass.
	shū,	hair.	

Adjectives ending in *a*, *l*, *m*, *n*, *r*, used with the above words, also tenses of verbs ending in *l* or *a*, undergo certain changes. This is not, however, universally the case. Some sentences of the vocabulary will be found to contradict this rule. They are, however, all recorded exactly as rendered, at the time, by the Kāfirs employed to translate.

3. The use of *neo*, *nāh*, male, and *ishtrī*, female, is very common to indicate natural gender, as *neo ushp*, horse; *ishtrī ushp*, mare.

4. The following examples show that a feminine seems recognised :—

manchī-ē ushp brī,	A man took a horse.
ishtrī mṛī,	A woman has died.
shtalẽ khunzā mṛlī,	Perhaps the Queen will die.
mãṛī perongī,	The stick is broken.
iã̃ brâ jugūr āwṛī,	My brother took a wife.

In the above instances the terminal of the Verb has been changed from *ā* to *ī* to agree with the feminine Noun. Two examples contradicting the above are in the sentences, namely—

ushp mṛā,	The horse died.
gâo mṛā,	The cow died.

5. Dr. Trumpp was doubtful whether Nouns and Adjectives had any gender; he says "so much is clear that the terminations of Adjectives do not change according to the gender of Substantives." Sir George Robertson says he is uncertain whether any feminine is really recognised, but he is sure that some changes are made in Adjectives in connection with the Substantive which they qualify, perhaps only for the sake of euphony.

6. The Substantive has the following states in declension :—

(i) The Subject, *viz.*, Nominative or Agent.
(ii) Genitive (of), dative (to), ablative (from, etc.), locative (in, etc.).
(iii) Accusative.
(iv) Vocative.

7. The Nominative singular and plural are often identical.

8. The Oblique cases are formed by adding certain post-positions (see para. 63) to the inflected cases.

9. The Nominative or Agent precedes the Accusative and Verb; as *tos't pitr to latrī psetai*, thy father lost thy property.

10. Whether the Bashgali (like the Arabic and Sanskrit) recognises the Agent (instrumental) case or no, in sentences where transitive Verbs are used in the Past Tenses, or whether it follows the Persian construction, is not clear. By the Agent* form is meant the idiomatic inversion of the sentence, by which the Verb is rendered passively, and agrees in

* The Agent case is the case with *nē* in Urdū, when the post-position *ko* is not used with the Noun, which is the object.

gender with the real object, if any, the object (accusative) becoming the subject and being rendered in the Nominative. When no Nominative is expressed the Verb is impersonally in the singular masculine form. Thus "he killed the horse" would become "the horse was killed by him." Dr. Trumpp came to the conclusion that the Agent was used in the dialect of which he wrote; that in the singular it was not inflected (being identical with the Nominative); and that in the plural it took the termination *ẽ*. Dr. Grierson thinks the Agent is used in Bashgalī. I applied very many test sentences and sometimes found it apparently used and at other times not. The following sentences seem to show the Agent is used :—*

1. *iã̃ brâ jugūr awṛī,*	My brother took a wife.
2. *shī marē iã̃st uṛṛ bṛi,*†	A kite took off my partridge.
3. *manchī-ē iã̃ ushp bṛī,*	A man took off my horse.
4. *manchīē wish ptess,*	The man gave medicine.
5. *õ̃ts host susnī awaṛī,*	I brought a handkerchief.

The following seem to show that the Agent is not used, or, at all events, the Agent is the same as the Nominative :—

mehar band kṛissā,	The ruler has imprisoned him.
maṛiṛ jawār iã̃rā,	The boy has eaten Indian corn.
Aoghānī digar pilingi kress,	The Afghāns have done injury.
mehar shtrī awaṛiss,	The ruler took a wife.

11. Khān Sāhib Abdul Hakīm Khān,‡ who has made some translations into Bashgalī, informs me he thinks the Agent is not used. He has favoured me with translations of the following test sentences :—

Thou hast made my cloth dirty,	*Tu ĩ̃sta basenâ mul kṛā.*
She has cooked my food,	*Aske ĩ̃gẽ buṭi kaṛā.*
Who has caught the thieves?	*Shtãr ku wanemiā ?*
We have caught one thief,	*Emâ ē shtãr wanemia.*
He has washed my dirty cloth,	*Aske ĩ̃sta mul basenâ nigā.*

* The following examples occur in Sir G. Robertson's manuscript papers: *manchī uzhur dugā jugūr awṛī*, the man has brought a woman for medicine, and *Utah ano awṛā*, Utah has brought ghi.

† In another instance, *viz.*, *shī marē damīti gwā*, the kite having caught (it) went, *shī marē* is masculine, and, if so, in example 2 *bṛī* seems to agree with *uṛṛ*.

‡ His transliteration differs from mine in some words.

He has cleaned my gun,	*Aske ĩsta tapka sagāya.*
Who has given you medicine?	*To gẽ dāriu ku ptesesh?*
I hear your speech now,	*Õ tu vari ishtrak kar tēnum.*
I yesterday heard your speech,	*Ĩ tu vari dus sangāisi.*
You yesterday said some words to Chānlu,	*Dus Chãlu tã tu kai mãr nazush ba.*
When you arrived yesterday I had not eaten my food,	*Tu dus preishtã ĩ yash na yãressi.*
My brother had killed his daughter when I arrived,	*Õ parimdã ĩsta bra askesta jus jãrissi.*
My daughter had eaten the fruit when Mirak came yesterday.	*Dus Mirak āzittã ĩsta jū kachwech yãrissi.*
He fired two guns,	*Aske du tapka barkstara.*
You men have brought good wood,	*Shâ manchiã lē dao averestai.*
Thou hast killed my cock,	*Tu ĩsta nai-kakak jãriã.*
The father killed his own son,	*Tot amu pitras jãriã.*
The father is killing his own son,	*Tot amu pitr jãrana.*
The horse has eaten all the grass,	*Ushpe sundi yus yãrissĩ.*
The horse is eating the grass,	*Ushpe yus yuno.*

12. In mentioning the difficulty of ascertaining, for a certainty, whether the Agent form is used or not, it may be noted that there are many parts of India where the Agent form is not understood, and not used by the country folk, who are very far more advanced in grammatical notions than are the Kāfirs.

13. The genitive has often no suffix,* being recognised merely by apposition, the Noun, which is in the genitive, being placed before that which governs it; as—

Mirak amu,	The house of Mirak.
Ushp kudūm,	The work of a horse (grooming).

Sometimes the suffix *i*, *ē*, *iē*, *st*, *est*, *es* or *s* is applied, as *manchi-est*, of a man; *mehr'st pattī*, letter of the Ruler.

* Kāfirs often dispense with suffixes and post-positions when the meaning is quite clear without them.

Sometimes the Chitrāli form of genitive is used, adding *o* to the Nominative, as—

sirkāro,	of Government.	*bidīo*,	of heart.
tōttio,	of father.	*wū-o*,	of sister-in-law.

A common form of Genitive is to add *wā* to certain compound words, such as *âl bidī-wā*, of great heart (generous); *digar zira-wā*, of bad heart; *sẖtal warī-wā*, of true word; *lattrī-wā*, (man) of property; *drusẖtī-wā*, (man) of poverty; *kāno-wā*, (a place) of trees, (shady); *lē bidī-wā*, (man) of good intention.

Where we use a Genitive the Kāfirs often use a Dative; thus, in place of "a horse's bridle" it is very usual to say "horse-to bridle."

14. The Dative, Locative, and Ablative are formed by adding the suffixes *ā*, *ē*, *ī*, or *ō*, together with *tã̄*, *stē*, *mẽsẖ* or some other of the post-positions mentioned in para. 63. The Ablative is sometimes formed by adding *ẽ̄* to the Nominative, as *eo gujarẽ̄*, in one day; *tarwochẽ̄*, with a sword; or *ā*, as, *peshāniā*, on (your) forehead; *dusẖtā*, on (your) hand. In the Dative, the suffix *tã̄* is often dispensed with. Sometimes the suffixes *ā*, *ē*, etc., are not used, or short vowels are used in place of long ones.

15. The Accusative or Objective is often the same as the Nominative. Some words add *a*, *ē*, *e*, or, (as in Khowār,) *o* for the Accusative, or change the terminal, if a short vowel, into *ē* or *o*, as—

work,	*kudām*,	Accusative,	*kudāma*.
horse,	*usẖp*,	,,	*usẖpē*.
snow,	*zīm*,	,,	*zīmo*.
head,	*pshai*,	,,	*pshaio*.

16. The Vocative is usually formed by adding *ā* or *o* to the Nominative, as *tōtt-ā*, father! Sometimes it is the same as the Nominative, some Interjection, such as *hē*, preceding it.

17. The Nominative plural is often the same as that of the singular, but sometimes *ān*, *ēn*, *in*, or *an*, is added.

18. The inflected cases plural (as in the Chitrāli) end in *ān* or *ōn* or *on*.

EXAMPLES.

19. **Manchī**, man.

	Singular.	*Plural.*
Nom.	*manchī,*	*manchī* or *manchīān.*
Gen.	*manchī-est, manchī-s,*	*manchīōn* or *manchīōn'st.*
Dat.	*manchī-ē tā̃,*	*manchīōn tā̃.*
Acc.	*manchī-ē,*	*manchīōn.*
Agent (?)	*manchī-ē,*	*manchīōn (?).*
Abl., Loc.	*manchī-ē stē,* etc.,	*manchīōn stē,* etc.
Voc.	*manchī-ā,*	*manchī-ā.*

Ushp, horse.

	Singular.	*Plural.*
Nom.	*ushp,*	*ushp.*
Gen.	*ushpē, ushpo,*	*ushpān.*
Dat.	*ushpē tā̃,*	*ushpān tā̃.*
Acc.	*ushpē,*	*ushpān.*
Agent (?)	*ushp-ē (?),*	*ushp.*
Abl.	*ushpē stē,* etc.,	*ushpān stē,* etc.
Voc.	*hē ushp,*	*hē ushp.*

Tōtt, father.

	Singular.	*Plural.*
Nom.	*tōtt,*	*tōtt.*
Gen.	*tōtt's, tōtti, tōttio,*	*tōttān, tōttān'st.*
Dat.	*tōttē tā̃,*	*tōttān (?) tā̃.*
Acc.	*tōtt,*	*tōttān (?).*
Agent (?)	*tōtt-ē (?),*	*tōtt (?).*
Abl.	*tōtt stē,* etc.,	*tōttān stē,* etc.
Voc.	*tōttiā,*	*tōttiā.*

(III) ADJECTIVES.

20. The Adjective ordinarily precedes the Noun, as *âl wōtt*, big stone; if used as a predicate, it follows, as *tā tōtt brâ sang digar ess*, your clan is all bad.

21. It sometimes undergoes inflection of case to correspond with its Substantive as *shī siūm*, an old carpet; *siūmē kālē tẫ*, in an old fort.

22. Several Adjectives were recorded by me as ending in *l*, *m*, *n*, *r*, such as *âl*, big; *siūm*, old; *shingīr*, pretty, and, when in company with certain Substantives, adding *a*, *ē*, *ī*, presumably for the purpose of gender. Adjectives ending in *ā* change the *ā* to *ī* for the feminine, or, at all events, occasionally, for the sake of euphony.

The following are examples :—

âl mosh,	big man.	*âllī parṛ*,	big apple.
		kaṛtī âllī ushp,	long, big horse.
		âlla amu,	big house.
digr manchī,	bad man.	*digrī putt*,*	bad road.
†*drgr lū*,	long root.	*drgrī ushp*,	long horse.
drgr warī,	long story.	*drgrī argrū*,	long log.
kazhīr wakī,	white lamb.	*kazhīrī gâo*,	white cow.
âl kazhīr wōtt,	large white stone.	*kazhīra ushp*,	white horse.
		kazhīrī dāṛī,	white beard.
		kazhīrī zhū,	white hair.
shingīr,	pretty.	*shingīra darestān*,	pretty garden.
		shū shingīra ess,	rose is pretty.
		shingīra brunz,	pretty lawn.
		shingīra basnâ,	pretty clothes.
		shingīra pīsh,	pretty flowers.
wishtr taman,	wide trousers.	*wishtrī putt*,	wide road.

* The Adjective qualifying *putt* is sometimes masculine.

† It has been suggested to me that the first *r* is pronounced like the Sanskri vowel *ṛ*.

zhil bhīm, wet ground. { *zhilī buṛī*, wet (uncooked) bread. *zhila yus*, wet (green) grass. *zhila dār*, wet (green) wood.

The following instances are contrary to the above rule :—

brâ shingorā assā, the brother is handsome.
ushp shigil assā, the horse is fast.

Possibly the rule, as in Khowār, is that males are Masculine and natural females Feminine, and all others Neuter, but, whatever rule may be made out, there appear examples to show that it is not regularly followed.

23. Khān Sāhib Abdul Hakīm Khān has obliged me with translations of the following thirteen sentences to test the existence of inflections of Adjectives to agree with Substantives. Certain Adjectives which I found to end in *īr* in the Nominative Masculine Singular, end, in his translation, in *era* ; and the word *âl*, big, is rendered by him as *ōla*.* Words like *kazhera*, when used to qualify Nouns naturally feminine (such as cow, mare), generally change their termination in these examples into *i*, but all other Adjectives ending in *n*, *a*, *k*, undergo no change.

Thy beard is white,	*tus daṛi kazhera assa.*
My hair is white,	*ĩsta dru kazhera assa.*
My daughter is not pretty,	*ĩsta jū vizheri n'aza.*
My bull is white,	*ĩsta azhē kazhera assa.*
My cow is white,	*ĩsta gā kazheri assa.*
My mare is white,	*ĩsta ishtri ushpa kazheri assa.*
My horse is white,	*ĩsta ushpa kazhera assa.*
Our horses are all white,	*imāsta ushpa sundi kazhera ashta.*
Take the saddles off all the white horses,	*sundi kazhera ushpã dã̃ zina wakshâ.*
All your horses are very fat,	*shāsta sundi ushpa biliuk kaṛta ashta.*
That little girl is very dirty,	*aske parmenstuk juk biliuk mulchun bissa.*
That big boy is dirty,	*aske ōla āṛi mulchun azia.*
All our mares are very fat,	*imāsta sundi ishtri ushpa biliuk kaṛta ashta.*

* If he is right, a portion of my para. 22 is wrong. In Sir G. Robertson's manuscript collection there are many adjectives ending in *l*, *m*, *n*, *r*, as *kazhīr*, *shatram*, *damtōl*, etc.

24. Many Adjectives are formed from the Noun of Agency of the Verb, as follows :—

1. *less kudūm kul,*	good work doing, industrious.
2. *widarl,*	fearing, timid, cowardly.
3. *pott zaṛl,*	road knowing, guiding.
4. *ziān kaṛōl,*	loss-making, destructive, malicious, harmful.
5. *lālu kul,*	song making, singing.
6. *less ushp p'tsir nishēl,*	on a horse good sitting, equestrian.
7. *tarwochē wīl,*	sword beating.
8. *p'putt lattrī rangal (ngal ?),*	on road property taking, highway robber.

The above can be used as Substantives or Adjectives: thus No. 2 is either timid or a coward; No. 3 is guiding or a guide; No. 7 sword smiting or an executioner.

25. Adjectives formed in English from a Substantive, by adding *y* or *ly*, such as foxlike, foxy, etc., are formed in Bashgalī by adding to the Substantive either *chōr*, or *ayūr*, or *agyūr, pirstha, purstha, prishtha*, as—

wrikī,	fox;	*wrikī ayūr, wrikī purstha,*	foxy, clever.
krũī,	dog;	*krũī chōr,*	doglike.

DEGREES OF COMPARISON.

26. The Comparative is formed by using the Positive together with the Ablative case (post-position *tã̄, stē*) of the Noun to which it refers, as—

Mirak drgr manchī assā,	Mirak is a tall man.
Mirak Chãlū tã̄ drgr azz,	Mirak is more tall than Chānlu.
tū kur iã̄ kurē tã̄ âl ess,	Your ass is bigger than mine.
emâ manchī pachan warī tã̄ damtōl asht,	Our men are braver than the enemy.
inā sē po sē stē kachwach chāgh ess,	This year fruit is scarcer than last year.

27. The Superlative is formed by using a Noun of multitude or quantity with the Positive, as, *Bastī sundī manchīōn tã̄ damtōl azz*, Bastī is the most powerful of all men.

(IV) PRONOUNS.

28. PERSONAL PRONOUNS.

I, ĩ, iã̃, õ̃ts. Thou, tū.

The Personal Pronouns, which we use with Verbs, are omitted by Kāfirs. In the Dative and Accusative they are almost always understood. In the vocabulary of sentences they have been more often inserted than would be the case colloquially.

Ots, ã̃, ĩ̃, I.

	Singular.	*Plural.*
Nom.	*ots, ōts, õ̃ts, õ̃, iã̃, iā, ĩ, ĩ̃,*	*emâ.*
Gen.	*ĩ̃, ĩ, iã̃, iã̃'st, ĩ̃sta,*	*emâ, emâs't.*
Dat.	*iã̃ tã̃,*	*emâ tã̃.*
Acc.	*õ̃ts, õ̃, iã̃, ĩ,*	*emâ.*
Agent (?)	*ĩ̃,*	*emâ (?).*
Abl.	*iã̃ mẽ̃sh,* etc.,	*emâ mẽ̃sh,* etc.
Voc.		

Tū, thou.

	Singular.	*Plural.*
Nom.	*tū, tu, to, tō.*	*shâ.*
Gen.	*tō, tō'st, tusā, tūsā, tusē, tōstā,*	*shâ'st.*
Dat.	*tū tã̃,*	*shâ tã̃.*
Acc.	*tū,*	*shâ.*
Agent (?)	*tū,*	*shâ.*
Abl.	*tū mẽ̃sh,* etc.,	*shâ mẽ̃sh.*
Voc.	*tū,*	*shâ.*

29. DEMONSTRATIVES.

Inā, anī, he (this).
Ikiā, askā, akī, iyē, izhē, he (remote).
Inā, anī, he, this.

	Singular.	*Plural.*
Nom.	*inā, anī,*	*amnâ.*
Gen.	*anīo,*	*amnīān,*
Dat.	*anī tã̃,*	*amnīān tã̃.*
Acc.	*anī,*	*amnīān.*
Agent (?)	*anī,*	*amnâ.*
Abl., Loc.	*anī-mẽ̃sh,*	*amnīān mesh.*
Voc.		

Ikīā, ikia, ikya, askā, akī, iyē, izē, he, that.

	Singular.	*Plural.*
Nom.	*ikīā, akī, iyē, izē,*	*amkī, amgī, amgīān.*
Gen.	*ikī, akīo, ikīost, īo,*	*amshī-est.*
Dat.	*akīyē, akīo tā,*	*amkīān tã̄.*
Acc.	*akī, askē,*	*amkīān.*
Agent (?)	*akī-ē,*	*amkī.*
Abl.	*akīo-mẽ̄sh,*	*amkīān mẽ̄sh.*
Voc.		

Both *inā* (this) and *akīā* (that), if used with words ending in *m*, are liable to take that terminal, as, *inām bagrām*, (in) that village.

30. In addition to the ordinary Pronouns of the 1st, 2nd and 3rd person, as above declined, certain pronominal suffixes, that is to say, letters or syllables, affixed at the end of words, take the value of Pronouns and are used instead of our Possessives, as—

tōttī,	my father.	*pitran's,*	his sons.
tōtt-chī,	thy father.	*pitress,*	his son.
*tōtt's,**	his father.		

31. The following are samples of pronominal suffixes used with Transitive Verbs in the Past Tenses, or sometimes with Intransitives:—

*iã̄ tū ē tang ptā'***sh,**	I gave **thee** one rupee.
*ĩ̄ tū ē tang dã̄ kaṛsi'***sh,**	I lent one rupee to **thee.**
*tū ĩ̄ shodr kaṛā'***sh,**	I made **thee** my servant.
*ȭts tū dū wōr gijjī kaṛā'***sh,**	I twice have told **thee.**
*ĩ̄ tū winā'***sh,**	I have beaten **thee.**
*kuī tū ĩ̄ shodr kaṛā'***sh,** *kuī dī n'vinosā'***sh,**	Ever since I made **thee** my servant I never have beaten **thee.**

*tū ȭts n'ptā'***m,**	Thou gavest not to **me.**
*tū iãst dugã̄ ȭsh kaṛsa'***m,**	Thou hast looked out for **me.**
*tū iã̄ digrī ushp kai ptās'***m** *?*	Why gavest thou a bad horse to **me** ?
*tū iã̄ tã̄ "ē tang prēlom" kṛās'***m,**	Thou to **me** hast promised "I will give one rupee."

* See foot-note to sentence 726.

tū ikīē ptā, Thou gavest to **him**.
tū ikīē vinā (*vinossā*), Thou hast beaten **him**.

---

ikīē ōts ptā'**m**, He gave to **me**.
mihrē askā kudūm iā̃ tā̃ wiliās'**m**, The Ruler gave that job to **me**.
ikīē ōts vinās'**m** (*vinoss*'**m**), He beat **me**.
ikīē iā̃st shaī winā'**m**, He beat **my** head.

---

kū tū ptā'**sh**-*ī*? Who gave to **thee**?
ikī tū ptā'**sh**, He gave to **thee**.
ikī tū vinā'**sh** (*vinossi*'**sh**), He beat **thee**.
tū tā̃ dārū kū ptā'**sh**? Who gave medicine to **thee**?
manchī tū tā̃ kyā gijjī karā'**sh**? What word did the man make to **thee**?

---

inā ikī dū tang ptā, He (this man) to **him** (that man) gave two rupees.

---

emâ tū pōch tang ptā'**sh**, We gave **thee** five rupees.
emâ tū vinā'**sh** (*vinossi*'**sh**), We beat **thee**.

---

emâ ikī usht tang ptā, We gave **him** eight rupees.
emâ ikī vinā (*vinossā*), We have beaten **him**.

---

shâ ōts sutt tang ptā'**m**, You gave **me** seven rupees.
shâ ōts vinā'**m** (*vinossa*'**m**), You beat **me**.

---

shâ ikī yanits tang ptā, You gave **him** eleven rupees.
shâ ikī vinā (*vinossā*), You have beaten **him**.

---

amnâ ōts trits tang ptā'**m**, They gave to **me** thirteen rupees.
amkiān ōts vinā'**m** (*vinossa*'**m**), They have beaten **me**.

---

amkiān tū sapits tang ptā'**sh**, They gave to **thee** seventeen rupees.
amkiān tū vinā'**sh** (*vinossi*'**sh**), They have beaten **thee**.

---

amnâ ikī nēits tang ptā, They gave to **him** nineteen rupees.

32. In the Present or Future Tense of a Transitive Verb, terminals are not used with it to indicate the Pronouns which may be the object, thus :—

õts askīē vinom, vilom,	I beat or shall beat him.
õts tā vinom, vilom,	I beat or shall beat you.
tā ĩ vinj, vilosh,	Thou beatest or wilt beat me.
tū ikīē vinn, vilā,	Thou beatest or wilt beat him.
ikīa tū vinn, vilā,	He beats or will beat thee.
ikīa ĩ vinn, vilā,	He beats or will beat me.

In the above instances, the Verb follows the examples of terminations given for the ordinary conjugation of the Indicative Present and Future.

33. The Reflexive Pronoun which answers to the English word "self," as in "himself," is *yot zara* or *yōt zara*, and is used thus :—

iã yōt zara,	I myself.	*emâ yōt zara,*	we ourselves.
tu yōt zara,	thou thyself.	*shâ yōt zara,*	you yourselves.
(*tōtt*) *yōt zara,*	(my father) himself.	*amnâ yōt zara,*	they themselves.

Sometimes *mī* is used, as *Mirak mī krā*, Mirak himself made.

34. POSSESSIVE PRONOUNS.

His own,	*amo, amo'st.*
Your own,	*yo'st.*
Their own,	*amshīo'st.*

35. INTERROGATIVE PRONOUNS.

Who, which, what ?	*kāchī ?*
How many ?	*chī, chē, chuk, chok ?*

Kū, kāchī, kett, who ?

	Singular.	*Plural.*
Nom.	*kū, kāchī, kett.*	*kāchī.*
Gen.	*kū, kā'st, ku'st, kāwo.*	*ku'st, kā'st.*
Dat.	*kū tã.*	*kett tã.*
Acc.	*kū.*	*kāchī.*
Agent (?)	*kāchī, kū.*	*kāchī.*
Abl.	*kā mẽsh.*	*kett mẽsh.*
Voc.		

RELATIVE PRONOUNS.

36. Relative Pronouns are hardly used.

Verbal Participles, which are used where we should use Relative Pronouns, seem to contain the Relative Pronoun, *e.g.*, Where is the man who took the news? Where is the news-taking man? *shū awēl mōch korār ess?* That is the odour of a dog which has died (of a dead dog), *ikī mṛisht krũī digar gun azz.*

Some Relative Pronouns are *kai*, whoever, whatever; *kettā* (*manchī*) (the man), who.

INDEFINITE PRONOUNS.

37. The following are some Indefinite Pronouns :—

gijjī,	some one.	*kā, achok, chok*,	some.
kō,	any one.	*ajik*,	so many.
wārā,	another.	*kāchī na*,	not any.
biluk, biliuk, bilugh,	many.	*yo narē*,	one each.
kā——kā,	either——or.	*yo zarē*,	by myself.
yo kūrē,	one by one.	*azhik*,	so much.

(V) VERBS.

38. Verbs are Neuter, Active, and Passive.

They have two Numbers, Singular and Plural. They are generally placed at the end of a sentence. They have four Moods, *viz.* :—

Infinitive, Indicative, Imperative, and Conditional.

39. The Infinitive appears always to end in *sth* (or *stha* or *st* or *sta*), as, *awēsth*, to bring; *yosth*, to eat; *lushtisth*, to burn or be frost-bitten. If *stha* or *sta** is the terminal, not *sth*, the *a* is very short, hardly discernible, and is always elided if the word following it commences with a vowel. In the following it is taken for granted that the Infinitive ends in *sth*. By rejecting the above termination a root is obtained (which has often been borrowed from various languages) from which the several Tenses are formed. If the root ends in a way which will render the affixes hard to pronounce, it undergoes some slight change, as *lushtisth* to burn, root, *lusht*, which, in some of the cases, becomes *lush*.

40. The Infinitive is very often used as a Verbal Substantive. It is then inflected in the Singular—(it is not used in the Plural)—by a long *ā*, (which answers to *dugā̃*, *tkā̃*, for the sake of), being added, as *yosthā*, for the sake of eating, *nishisthā bōn giats*, fetch us a seat for the sake of sitting on; and by adding *ē* or *ī* and using one of the many post-positions given in para. 63, as *lunishtī mĕsh*, by the falling. It can be used in the following way: *ikiē visth ass*, it is (appropriate) to punish him.

41. The Participle Present, or Active Participle, or Derivative Substantive, or Noun of Agency, *e.g.*, "doing," is formed from the root by adding *n* or *l*, as, (good work) doing (man), (*lē kudūm*) *kul* (*manchī*), *nishin*, sitting. It may also be used in the Future or Past Tense, as, "the man who sang, or is singing, or is about to sing" are represented by "song-making," *lālu kul*. It takes the place of a Relative Pronoun, as, "the man who took the news has come," *shū awēl manchī āyo*. It can be used as an Adjective, as, song-making (man), *lālu kul*, or a song maker, singer; *ushp wetsu amchōl*, horse's shoe fastening (farrier). When used as an Adjective, it changes gender, to agree with the Substantive which it qualifies, as, *piltil-ī ushp*, a falling horse.

* In Sir G. Robertson's manuscript collection the Infinitives end in *sta*, but he is "doubtful whether they are really Infinitives or a form of 'from eating,' 'from going,' etc."

42. The Participle Past or Conjunctive Participle—(having eaten)—is usually formed from the root by adding *ātī*, *ētī*, *ītī*, *ōtī*, *ūtī*, or *tī* or *dī* only, as, *nishītī*, having sat, *yū-ti*, having eaten, *achūn-dī*, having run, *wanam-dī*, having caught. It is used as the equivalent of a Verb followed by a Conjunction, as *buṛī yūtī gwā*, having eaten food he went, or, he ate his food and went, or, as soon as he had eaten his food he went. The termination is sometimes *ta*, *tā*.

43. The Indicative Present—(I am doing)—is formed from the root by adding (together with a consonant or a vowel, for euphony, if necessary) *nam* or *nom*, *tam* or *thum*, or *am*; as, *kuwam*, I am doing, *widartam* or *widaram*, I fear.

It is often used in a Future sense. Its terminals are—

	Singular.	*Plural.*
1.	*am.*	*mish*, *mâ.*
2.	*nj*, *nch*, *ch*, *sh*, *njī*, *nchī*, etc.	*ẽr*, *ũr*, *õr*, *ãr*, *ĩr.*
3.	*nn*, *tt*, *ttett.*	*nt*, *nd*, *tt*, *ttett.*

44. The Future—(I will or shall take)—is formed from the root by adding *lom*, as, *awēlom*, I will take.

Its terminals* are—

	Singular.	*Plural.*
1.	*lom.*	*mish*, *mâ.*
2.	*losh.*	*õr*, *ẽr*, *ilr*, *ẽlr*, *õlr*, *ũlr.*†
3.	*lā.*	*loh*, *lā.*

The terminal *lā* becomes *lī* when used with feminine nouns.

45. The Imperfect—(I was doing, I used to do, I would do, I would have done)—is formed from the root by adding *azzam* or *assam*, preceded, if necessary, by some consonant (*n* and *r* being favourites) for euphony, as, I was doing, *ku nazzam*. Its terminals are—

	Singular.	*Plural.*
1.	*azzam.*	*azzamish.*
2.	*azzish.*	*azzãr.*
3.	*azzī.*	*azzī.*

46. Past Indefinite—(I made or have made)—is formed from the root by adding *ā*, or *āh*, or *ōh*, or *o* (sometimes for euphony *on*), preceded, if

* I never heard the terminal *lik* which Dr. Trumpp gives.

† The *l* is sometimes not pronounced; sometimes the pronunciation is *ōnlr*, *õnlr*, *ūnlr*, if such a sound can be pronounced by Englishmen.

necessary for euphony, with a consonant, as *awesth*, to bring, root *awē*, past *awērā*. When used with a feminine Substantive it changes its termination to agree with it, as, the man died, *manchī mrā*; the woman died, *ishtrī mrī*. Khān Sāhib Abdul Hakim Khān says he thinks there is no form, such as "he has eaten," "he has gone," as the Bashgalis only know the past in the sense "he ate, he went, etc."

47. Pluperfect—(I had done)—is formed from the root by adding *issī*, as *amjissī*, I had put on clothes.

48. The second person singular of the Imperative is generally formed from the root by adding a long vowel (preceded by a consonant, for euphony, if necessary), as *shiwē*, sew thou; *namō*, show thou; *kshī*, do thou; *iō*, eat. Where the root is a monosyllable ending in a long vowel, such as *prē*, that becomes the Imperative. The remaining tenses of the Imperative seem almost the same as the Future.

49. The Conditional—(if you do, when you shall do, when you shall have done)—is formed by adding *bâ* to the Present, Future, or Past: as *kaṛbâ*, if I should do; *enjī bâ*, if you go. Sometimes *tān* is used in place of *bâ*; and, for sake of euphony, some slight change of letters, so as not to clash with *bâ* or *tān*, takes place.

50. The Interrogative is formed usually by adding *ā*, *iā*, or sometimes *ī*, as—

tū purjitish-ā ōts shtār assum-ā?	dost thou think I am a thief?
tū ettishī-ā?	art thou going?
tū ko ptā'sh-ī?	who gave thee?

51. Phrases such as "at the time of my going" (a form of Gerund), are rendered thus, *ī en dā (tā)*.

52. The following are samples exemplifying the rules commencing at paragraph 39 :—

		To Run.	To Give.	To Rest.	To Tell Lies.	To Eat.
Infinitive		*achūnasth.*	*prēsth.*	*ōtisth.*	*mizhōsth.*	*yusth, yosth, iasth.*
Root		*acḥūn.*	*prē.*	*oti.*	*mizhō.*	*yū.*
Participle Present, Verbal noun, etc.		*achūnam.*	*prēl (?).*	*otin.*	*mizhōl.*	*yūl.*
Participle Past.		*achūndī.*	*prētī.*	*otīti.*	*mizhētī.*	*yūtī, zhūtī.*
Indicative.	Present	*achūnam.*	*prēnam.*	*otinam.*	*mizhōnam.*	*yūnam.*
	Future	*achūnlom.*	*prēlom, prom.*	*otilom.*	*mizhōlam.*	*yūlom.*
	Imperfect	*achūnazzam.*	*prēnazzam.*	*otinazzam.*	*mizhōnazzam.*	*yūnazzam.*
	Past	*achūniā.*	*ptā.*	*otiniā.*	*mizhiā.*	*īyā, iārā.*
	Pluperfect	*achūnissum.*	*ptāssiam.*	*otinassam.*	*mizhessiam.*	*iārissam.*
Imperative		*achūnō.*	*prē.*	*otī, otiō.*	*mizhō.*	*īō, āyū, yō, yū.*
Conditional		*achūnambâ.*	*prēlombá.*	*otinambâ.*	*mizhētān.*	*yūnambá.*

53. Transitive Verbs are formed from Intransitives, and Causals from Transitives, by lengthening the final vowel, or sometimes by inserting *a, ē, ī, ō, o,* before the termination *sth*, as—

piltisth,	to fall.	*piltāosth,*	to cause to fall.
amjisth,	to put on clothes.	*amjōsth,*	to clothe.
pashisth,	to light.	*pashiōsth,*	to cause to light.
wisth,	to rest.	*wiāsth,*	to cause to rest.

54. The following are samples of the conjugations of certain verbs. Each was taken down separately from the men employed, after a number of sentences had been worked out, showing the use of each Tense :—

INFINITIVE, **esth,** to be.

INDICATIVE.

Present.

Singular.	*Plural.*
1. *adzum,** *assum* *azzum.*	1. *azumish.*
2. *azzish, oshish, assī, oshī, ashī.*	2. *azār.*
3. *assē, assiā, assā, ass, azs, ezā, azzā, assett ess, essā, ai, asēl.*	3. *hosth, aisht, asht, ai, ista, assēl, etasal, asth.*

After an adjective, the 3rd person singular or plural is often *wai, ā,* or *zā* ; as, *zor wai,* are strong ; *spāhī digar ā,* soldiers are bad ; *chō manchīzā,* how many men are there ?

"Is not" is often rendered *n'ai.*

"This is it," *īnas.*

Imperfect.

Singular.	*Plural.*
1. *azzum, assium.*	*azzumish.*
2. *azzush.*	*azār.*
3. *azzī, essī, wōs.*	*azzī,* or *azammē.*

n'aisī is commonly used for "was not."

IMPERATIVE.

osh, be thou.

CONDITIONAL.

Singular.	*Plural.*
1. *ashimbâ.*	*azumishbâ.*
2. *ashībâ.*	*azārbâ.*
3. *ashībâ.*	*azzabâ.*

* Compare the Sanskrit of this tense *asmi, asi, asti, smas, stha, santi.*

INFINITIVE, **busth**, to become.

1. Part. Pres., *būl.*
2. „ Past, *butī, būtī, bīttī, bitī, bissī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *būnam, bunam.*	*būmish, bumish.*
2. *būnjī, buch.*	*bũr.*
3. * *būnn, bonā, būtt, buttett, bosel, būttā, bā, bitto, buttaser.*	*būnd, bund.*

4. Future—

Singular.	*Plural.*
1. *būlom, bulom.*	*būmmâ.*
2. *būlosh, bulass.*	*būlõr.*
3. *būloh, bulā.*	*būloh, bulā.*

5. Imperfect—

Singular.	*Plural.*
1. *būnazzam, bunazzam.*	*būnazzamish.*
2. *būnazzish.*	*būnazãr.*
3. *būnazzī.*	*būnazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *bā'm.*	*bâmish.*
2. *bā'sh, bōsh, bozhā.*	*bōr.*
3. *bā.*	*bā.*

7. Pluperfect—

Singular.	*Plural.*
1. *bissium.*†	*bissiumish.*
2. *bissish.*	*bissãr.*
3. *bissī, bistai.*	*bissī, bistai.*

* Does it become? *botasalā?*
It is well, *lesta balā.*

† Also *bosam, bosish*, etc.

8. IMPERATIVE.

Singular.	*Plural.*
1.	*bummâ.*
2. *bō.*	*bũr.*
3. *bā, bâ, billiĕ.*	*bulā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *bimtã, bulazzambâ.*	*bimistâ, bomazzībâ.*
2. *bi<u>sh</u>tâ, bulazzi<u>sh</u>bâ.*	*bĩrdâ, bulãzrbâ.*
3. *bittā, bulazzībâ, bula<u>zh</u>bâ.*	*bittā, bulazzībâ.*

INFINITIVE, **ẽsth, esth,** or **gūsth,** to go.*

1. Part. Pres. (?)
2. „ Past, *gītī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *ennam, anam, aietam, ettam.*	*ēmish, ētimish.*
2. *ēnjī, ētish.*	*ẽr.*
3. *ann, enn, ettett.*	*end, ettett, ettessel.*

4. Future—

Singular.	*Plural.*
1. *ēlom, ēlam.*	*ēmâ, ēmish, etimish.*
2. *enjā, ēlosh.*	*ẽr.*
3. *ennā, allon, ēlā, ellā, afzio.*	*ellā, allā.*

5. Imperfect—

Singular.	*Plural.*
1. *ēnazzam.*	*ēnazzamish.*
2. *ēnazzish.*	*ēnazzẽr.*
3. *ēnazzī.*	*ēnazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *gā'm.*	*gāmish.*
2. *gā'sh.*	*gẽr.*
3. *gawā, gūs.*	*gawā, gyē.*

7. Pluperfect—

Singular.	*Plural.*
1. *gūssam.*	*gūssamish.*
2. *gūssish.*	*gūssẽr.*
3. *gūssā.*	*gūstai.*

* It is believed some of the tenses are derived from *esth* and some from *gūsth.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*ēmâ, ūm.*
2. *prets, ī, iē.*	*iẽr.*
3. *ellā.*	*ellā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *gūmbâ.*	*gūmishbâ.*
2. *gūjbâ.*	*gũrbâ.*
3. *gūbâ, gaiebâ.*	*gūbâ.*

INFINITIVE, **kusth, korusth,** to do or make.

1. Part. Pres., *kul, kaṛōl.*
2. ,, Past, *kusth, (?) katī, ktī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *kunam, kotam, kaṛōnam, kṣẖām, kom.*	*kummâ.*
2. *kunjī, kaṣẖī, kṣẖonji.*	*kũr.*
3. *kunn, kutt, kuttētt, kolann, kõr.*	*kuttētt, kund.*

4. Future—

Singular.	*Plural.*
1. *kulom, kalom, kaṛōlom.*	*kummâ.*
2. *kuloṣẖ.*	*kũlr.*
3. *kulā.*	*kulā.*

5. Imperfect—

Singular.	*Plural.*
1. *kunazzam.*	*kunazzamiṣẖ.*
2. *kunazziṣẖ.*	*kunazzãr.*
3. *kunazzī.*	*kunazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. 2. 3. *kaṛā, kaṛo.*	*kaṛā, kaṛo.*

7. Pluperfect—

Singular.	*Plural.*
1. *kṛissā, kṛissī.*	*kṛissā, kṛissī.*
2. *kṛissā, kṛiṣẖtai.*	*kṛissā, kṛiṣẖtai.*
3. *kṛissā, kṛiṣẖtai.*	*kṛissā, kṛiṣẖtai.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*kummâ.*
2. *kshī.*	*kshīr.*
3. *kulā.*	*kulā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *karbâ, kulaibâ.*	*kummabá (?).*
2. *kulojbá, kunjībá, kshonjībâ.*	*kurbâ (?).*
3. *karbâ.*	*kulabâ (?).*

INFINITIVE, **mizhōsth, mijōsth,** to tell lies.

1. Part. Pres., *mijōl.*
2. „ Past, *mijētī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *mizhōnam.*	*mizhōmish.*
2. *mizhōnjī.*	*mizhõr.*
3. *mizhōnn.*	*mizhend.*

4. Future—

Singular.	*Plural.*
1. *mizhōlam.*	*mizhōmâ.*
2. *mizhōlash.*	*mizhõlr.*
3. *mizhōlī.*	*mizhōlā.*

5. Imperfect—

Singular.	*Plural.*
1. *mizhōnazzam.*	*mizhōnazzamish.*
2. *mizhōnazzish.*	*mizhōnazzãr.*
3. *mizhōnazzī.*	*mizhōnazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *mizhiā'm.*	*mizhiāmish (?).*
2. *mizhiā'sh (?).*	*mizhiãr.*
3. *mizhiā.*	*mizhiā.*

7. Pluperfect—

Singular.	*Plural.*
1. *mizhessiam.*	*mizhessī.*
2. *mizhessī.*	*mizhessãr.*
3. *mizhestai.*	*mizhestai.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*mizhammâ.*
2. *mizhō.*	*mizhōlâr.*
3. *mizhōla.*	*mizhōlā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. } *mizhētān** (?).	} *mizhētān* (?).
2. }	
3. }	

* Probably in the few instances where the termination *tān* is shewn for the Conditional tense, there is also a form ending in *bâ*, similar to those shown in the conjugations of *busth*, *esth*, *kusth*, etc.

INFINITIVE, **lushtisth**, to be frost bitten.

1. Part. Pres., *lushtil* (?).
2. „ Past, *lushtiti*.

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *luzhēnam.*	*luzhēmish.*
2. *luzhenj.*	*luzhẽr.*
3. *luzhēnn.*	*luzhēnd.*

4. Future—

Singular.	*Plural.*
1. *luzhēnēlom.*	*luzhēlemâ.*
2. *luzhēnēlosh.*	*luzhẽlr.*
3. *luzhēnellā.*	*luzhēnellā.*

5. Imperfect—

Singular.	*Plural.*
1. *luzhēnazzam.*	*luzhēnazzamish.*
2. *luzhēnazzish.*	*luzhēnazzãr.*
3. *luzhēnazzī.*	*luzhēnazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *luzhengam.*	*luzhengāmish.*
2. *luzhengash.*	*luzhengār.*
3. *luzhengā.*	*luzhengā.*

7. Pluperfect—

Singular.	*Plural.*
1. *luzhengossam.*	*luzhengossamish.*
2. *luzhengossish.*	*luzhengussãr.*
3. *luzhengossā.*	*luzhengusthai.*

* The root is *lusht* or *luzh*, the tenses being formed accordingly.

8. IMPERATIVE.

Singular.	*Plural.*
1.	*luzhēlemâ.*
2. *lushē.*	*luzhēlĕ̃r.*
3. *luzhēnellā.*	*luzhēnellā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *lushtimtān.*	*lushtemishtān* (?).
2. *lushtichtān.*	*lushtĕ̃rtān* (?).
3. *lushtinntān.*	*lushtinntān* (?).

INFINITIVE, **nizhisth, nishisth,** or **nishisth,** to sit.

1. Part. Pres., *nishīn, nishēl.*
2. „ Past, *nishītī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *nizhēsam.*	*nizhēmish.*
2. *nizhenj.*	*nizhẽr.*
3. *nizhēnn.*	*nizhēnd.*

4. Future—

Singular.	*Plural.*
1. *nizhēlom, nishīlom.*	*nizhēmâ.*
2. *nizhēlosh.*	*nizhẽlr.*
3. *nizhēlā.*	*nizhēlā.*

5. Imperfect—

Singular.	*Plural.*
1. *nizhinazzam.*	*nizhinazamish.*
2. *nizhinazzish.*	*nizhinazzãr.*
3. *nizhinazzī.*	*nizhinazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *nishiā'm.*	*nishiāmish.*
2. *nishiā'sh* (?).	*nishiā.*
3. *nishiā*, or *nishīn azz.*	*nishiā.*

7. Pluperfect—

Singular.	*Plural.*
1. *nizhēnassim.*	*nizhēnassamish.*
2. *nizhēnassish.*	*nizhēnassãr.*
3. *nizhēnassi.* / *nizhēnistai.*	*nizhēnassi.* / *nizhēnistai.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*nizhēmâ.*
2. *nizhē.*	*nizhĕlr.*
3. *nizhēlā, nizhâ.*	*nizhēlā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *nizhēlambâ.*	*nizhēlamishbâ.*
2. *nizhēlazhbâ.*	*nizhĕlrbâ.*
3. *nizhēlabâ.*	*nizhēlabâ.*

INFINITIVE, **piltisth**, to fall.

1. Part. Pres., *piltil.*
2. „ Past. *piltētī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *piltēnam.*	*piltēmâ.*
2. *piltanj.*	*piltẽr.*
3. *piltann.*	*piltand.*

4. Future—

Singular.	*Plural.*
1. *piltilom.*	*piltilēmâ.*
2. *piltilosh.*	*piltẽlr.*
3. *piltilā.*	*piltilā.*

5. Imperfect—

Singular.	*Plural.*
1. *piltinassam.*	*piltinassamish.*
2. *piltinassish.*	*piltinassãr.*
3. *piltinassī.*	*piltinassī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *piltiā'm.*	*piltiāmish.*
2. *piltiā'sh.*	*piltiãr.*
3. *piltiā.*	*piltiā.*

7. Pluperfect—

Singular.	*Plural.*
1. *piltissam.*	*piltissamish.*
2. *piltissish.*	*piltissãr.*
3. *piltissi.*	*piltissī,* / *piltistar.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*piltilēmâ.*
2. *piltī.*	*piltēlār.*
3. *piltilā.*	*piltilā.*

9. CONDITIONAL.

Singular.	*Plural*
1. *piltimdān.*	*piltimiṣhtâ*
2. *piltiṣhtâ.*	*piltīrdā.*
3. *piltiltâ.*	*piltiltâ,*

INFINITIVE, **achūnasth**, to run.

1. Part. Pres., *achūnam.*
2. „ Past, *achūndī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *achūnam.*	*achūnamish.*
2. *achūnanj.*	*achũr.*
3. *achūnann.*	*achūnand.*

4. Future—

Singular.	*Plural.*
1. *achūnlom.*	*achūlammâ.*
2. *achūnlosh.*	*achūnlṛ.*
3. *achūnlā.*	*achūnlā.*

5. Imperfect—

Singular.	*Plural.*
1. *achūnazzam.*	*achūnazzamish.*
2. *achūnazzish.*	*achūnazzãr.*
3. *achūnazzī.*	*achūnazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *achūniā'm* (?).	*achūniāmish.*
2. *achūniā'sh* (?).	*achūniãr.*
3. *achūniā* (?).	*achūniā.*

7. Pluperfect—

Singular.	*Plural.*
1. *achūnissam.*	*achūnissamish.*
2. *achūnissish.*	*achūnissãr.*
3. *achūnissī.*	*achūnissi.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*achūlammâ.*
2. *achūnō.*	*achūnlār.*
3. *achūnlā.*	*achūnlā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *achūnambâ.*	*achūnamishbá.*
2. *achūnashbá.*	*achūrbâ.*
3. *achūnabâ.*	*achūnabâ.*

INFINITIVE, **otisth,*** **utisth,** to remain.

1. Part. Pres., *otin, utin.*
2. „ Past, *otītī, uttī,* † *uttā.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *otinam.*	*otimmish.*
2. *otinj.*	*otār.*
3. *otinn.*	*otind.*

4. Future—

Singular.	*Plural.*
1. *otilom.*	*otimmâ, otīlammâ*
2. *otilosh.*	*otilr.*
3. *otilā.*	*otilā.*

5. Imperfect—

Singular.	*Plural.*
1. *otinazzam.*	*otinazzamish.*
2. *otinazzish.*	*otinazzār.*
3. *otinazzī.*	*otinazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *otiniā'm, uttā.*	*otiniāmish.*
2. *otiniā'sh.*	*otīr.*
3. *otiniā.*	*otiniā.*

7. Pluperfect—

Singular.	*Plural.*
1. *otinassam.*	*otinassamish.*
2. *otinassish.*	*otinassār.*
3. *otinassī.*	*otinassī.*

* The first letter throughout the verb is sometimes *u.*

† This is found in the sense of "that which remained; the leavings."

8. IMPERATIVE.

Singular.	*Plural.*
1.	*otimmâ.*
2. *otī, otīō.*	*otīlār.*
3. *otīlā.*	*otīlā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *otinambâ.*	*otinamizhbâ.*
2. *otinazhbâ.*	*otĩrbâ.*
3. *otinabâ.*	*otinabâ.*

INFINITIVE, **iasth, yosth, yusth, yūsth,** to eat.

1. Part. Pres., *yūl.*
2. ,, Past, *yūtī, zhūtī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *yūnam, aietam.*	*yūmish.*
2. *yūnjī, yūchī.*	*yũr.*
3. *yūnn, yūtt, yūttett.*	*yūnd, yūtt, yūttett.*

4. Future—

Singular.	*Plural.*
1. *yūlom.*	*yūmâ.*
2. *yūlosh.*	*yũlr.*
3. *yūlā.*	*yūlā.*

5. Imperfect—

Singular.	*Plural.*
1. *yūnazzam.**	*yūnazzamish.*
2. *yūnazzish.*	*yūnazzãr.*
3. *yūnazzī.*	*yūnazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *iyā, iãrā* (?).	*iãramish* (?).
2. *iãrā.*	*iãr.*
3. *iãrā, iyā, iyāsht.*	*iãrā.*

7. Pluperfect—

Singular.	*Plural.*
1. *iãrissam.*	*iãrissamish.*
2. *iãrissish.*	*iãrissãr.*
3. *iãrissī.*	*iãrissī.*

* In this tense the letter *l* sometimes takes the place of *n* as *yūlazzam*, etc.

8. IMPERATIVE.

Singular.	*Plural.*
1.	*yūmâ.*
2. *iõ, āyū, yõ, yū.*	*yũr.*
3. *yūlā.*	*yūlā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *yūnambâ.*	*yūmishbâ.*
2. *yūnjbâ.*	*yũrbâ.*
3. *yūnabâ.*	*yūndabâ.*

INFINITIVE, **ngūsth**, to take.

1. Part. Pres., *ngal.*
2. „ Past, *ngātî.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *ngānam.*	*ngāmiṣh.*
2. *nganj.*	*ngār.*
3. *ngann, ngatt.*	*ngand.*

4. Future—

Singular.	*Plural.*
1. *ngālom.*	*ngāmâ.*
2. *ngāloṣh.*	*ngālr.*
3. *ngālā.*	*ngālā.*

5. Imperfect—

Singular.	*Plural.*
1. *ngānazzam.*	*ngānazzamiṣh.*
2. *ngānazziṣh.*	*ngānazzār.*
3. *ngānazzî.*	*ngānazzî.*

6. Past Indefinite—

Singular.	*Plural.*
1. *ngūtā'm.*	*ngūtāmiṣh.*
2. *ngūtā'ṣh.*	*ngūtār.*
3. *ngūtā.*	*ngūtā.*

7. Pluperfect—

Singular.	*Plural.*
1. *ngūtūssam.*	*ngūtūssamiṣh.*
2. *ngūtūssiṣh.*	*ngūtūssār.*
3. *ngūtūssî, ngūtastai.*	*ngūtūssî, ngūtastai.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*ngāmâ.*
2. *ngā.*	*ngār.*
3. *ngālā.*	*ngālā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *ngūtambâ* (?).	*ngāmabâ* (?).
2. *ngūllazzībâ* (?).	*ngālrbâ* (?).
3. *ngūtabâ.*	*ngūtabâ.*

INFINITIVE, **prēsth,** to give.

1. Part. Pres., *prēl (?).*
2. ,, Past, *prētī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *prēnam.*	*prēmâ.*
2. *prēnjī.*	*prẽr.*
3. *prētt, prēnn.*	*prēnd.*

4. Future—

Singular.	*Plural.*
1. *prēlom, prōm.*	*prēmâ.*
2. *prēlosh.*	*prẽlr̃.*
3. *prēlā.*	*prēlā.*

5. Imperfect—

Singular.	*Plural.*
1. *prēnazzam.*	*prēnazzamish.*
2. *prēnazzish.*	*prēnazzãr.*
3. *prēnazzī.*	*prēnazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *ptā'm.*	*ptāmish.*
2. *ptā'sh.*	*ptãr.*
3. *ptā.*	*ptā.*

7. Pluperfect—

Singular.	*Plural.*
1. *ptāssiam.*	*ptāssamish.*
2. *ptāssish.*	*ptāssãr.*
3. *ptāssī, ptustai.*	*ptāssī, ptustai.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*prēmâ.*
2. *prē.*	*prĕlr.*
3. *prēlā.*	*prēlā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *prēlombâ.*	*prēlomis̲hbâ.*
2. *prēlos̲hbâ.*	*prēlŏrbâ.*
3. *prēlābâ.*	*prēlābâ.*

INFINITIVE, **awēsth**, to bring, to take.

1. Part. Pres., *awēl.*
2. ,, Past, *awītī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *awēnom, awētum.*	*awēmiṣh.*
2. *awēnj.*	*awẽr.*
3. *awēnn, awētt.*	*awēnd, awēttelt.*

4. Future—

Singular.	*Plural.*
1. *awēm, awēlom.*	*awēmâ.*
2. *awēloṣh.*	*awẽlṛ.*
3. *awēlā.*	*awēlā, awēttett.*

5. Imperfect—

Singular.	*Plural.*
1. *awēnazzam.*	*awēnazzamiṣh.*
2. *awēnazziṣh.*	*awenazzãr.*
3. *awēnazzī.*	*awēnazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *awēṛā'm.**	*awēṛāmiṣh (?).*
2. *awēṛā'ṣh.*	*awēṛãr (?).*
3. *awēṛā, awaṛisthai.*	*awēṛā, awaṛisthai.*

7. Pluperfect—

Singular.	*Plural.*
1. *awaṛissam.*	*awaṛissamish (?).*
2. *awaṛissiṣh.*	*awaṛissãr (?).*
3. *awaṛissī.*	*awaṛissī.*

* *Awēṛa* or *arwaṛa*, and pluperfect *awaṛissam* or *arwaṛissam.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*awēmâ.*
2. *giats, gats.*	*gatsã̃r.*
3. *awēlā.*	*awēlā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *awaṛambâ.*	*awaṛamiṣẖbâ.*
2. *awaṛijbâ.*	*awaṛẽ̃rbâ* (?).
3. *awaṛabâ.*	*awaṛabâ.*

INFINITIVE, **amjisth,** to put on clothes.

1. Part. Pres., *amjil.*
2. ,, Past, *amjītī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *amjinam.*	*amjimish.*
2. *amjinj.*	*amjĩr.*
3. *amjitt, amjinn.*	*amjind.*

4. Future—

Singular.	*Plural.*
1. *amjilom.*	*amjimmá.*
2. *amjilosh.*	*amjĩlr.*
3. *amjilā.*	*amjilā.*

5. Imperfect—

Singular.	*Plural.*
1. *amjinazzam.*	*amjinazzamish.*
2. *amjinazzish.*	*amjinazzãr.*
3. *amjinazzī.*	*amjinazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *amjiā'm.*	*amjiāmish.*
2. *amjiā'sh.*	*amjiãr.*
3. *amjiā.*	*amjjā.*

7. Pluperfect—

Singular.	*Plural.*
1. *amjissim.*	*amjissimish.*
2. *amjissish.*	*amjissãr.*
3. *amjissī, amjistai.*	*amjissī, amjistai.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*amjimmâ.*
2. *amjū.*	*amjīlār.*
3. *amjīlā.*	*amjīlā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *amjilambâ.*	*amajimmabâ*
2. *amjilosḵbâ.*	*amjīlrbâ.*
3. *amjilabâ.*	*amjilabâ.*

INFINITIVE, **pshisth**, to grind.

1. Part. Pres., *pshīl* (?).
2. „ Past, *pshīṭī*.

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *pshīnam.*	*pshīmish.*
2. *pshīnj.*	*pshĭr.*
3. *pshinn.*	*pshīnd.*

4. Future—

Singular.	*Plural.*
1. *pshīlom.*	*pshīmâ.*
2. *pshīlosh.*	*pshĭlr.*
3. *pshīlā.*	*pshīlā.*

5. Imperfect—

Singular.	*Plural.*
1. *pshīnazzam.*	*pshīnazzamish.*
2. *pshīnazzish.*	*pshīnazzār.*
3. *pshīnazzī.*	*pshīnazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *pshā'm.*	*pshāmish.*
2. *pshā'sh.*	*pshār.*
3. *pshā.*	*pshā.*

7. Pluperfect—

Singular.	*Plural.*
1. *pshīssam.*	*pshīssamish.*
2. *pshīssish.*	*pshīssār.*
3. *pshīssī.*	*pshīssī.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*pshīmâ.*
2. *pshī.*	*pshīlār.*
3. *pshīlā.*	*pshīlā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *pshīnambâ.*	*pshīmishbâ.*
2. *pshīshbâ* (?).	*pshīrbâ.*
3. *pshībâ.*	*pshībâ.*

INFINITIVE, **wisth**, or **vīsth**, to beat.

1. Part. Pres., *wīl.*
2. „ Past, *wītī.*

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *winom.*	*wimish.*
2. *wich, winj.*	*wīr.*
3. *winn, witt.*	*wind.*

4. Future—

Singular.	*Plural.*
1. *wilom.*	*wimâ.*
2. *wilosh.*	*wilōr.*
3. *wilā.*	*wilā.*

5. Imperfect—

Singular.	*Plural.*
1. *winazzam.*	*winazzamish.*
2. *winazzish.*	*winazzār.*
3. *winazzī.*	*winazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *winā'm.*	*wināmish.*
2. *winā'sh.*	*winār.*
3. *winā.*	*winā.*

7. Pluperfect—

Singular.	*Plural.*
1. *winossam.*	*winossamish.*
2. *winossish.*	*winossār.*
3. *winossī.*	*winossī.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*wimâ.*
2. *wɪ.*	*wilõr.*
3. *wilā.*	*wilā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *winambâ.*	*winamishbâ (?).*
2. *winoshbâ.*	*wirbâ (?).*
3. *winabâ.*	*winabâ.*

INFINITIVE, **nizhōsth**, to cause to sit; to set.

1. Part. Pres., *nizhōl* (*?*).
2. ,, Past, *nizhōti* (*?*).

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *nizhōnam.*	*nizhōmish.*
2. *nizhōnj.*	*nizhõr.*
3. *nizhōnn.*	*nizhōnd.*

4. Future—

Singular.	*Plural.*
1. *nizhōlom.*	*nizhōlmâ.*
2. *nizhōlosh.*	*nizhõlr.*
3. *nighōlā.*	*nizhōlā.*

5. Imperfect—

Singular.	*Plural.*
1. *nizhōnazzam.*	*nizhōnazzamish.*
2. *nizhōnazzish.*	*nizhōnazzãr.*
3. *nizhōnazzī.*	*nizhōnazzī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *nishēā'm.*	*nishēāmish* (*?*).
2. *nishēā'sh.*	*nishẽr.*
3. *nishēā.*	*nishēā.*

7. Pluperfect—

Singular.	*Plural.*
1. *nizhōnassam.*	*nizhōnassamish.*
2. *nizhōnassish.*	*nizhōnassãr.*
3. *nizhōnassī.*	*nizhōnassī.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*nizhāmmâ.*
2. *nizhāō.*	*nizhō̃r.*
3. *nizhālā.*	*nizhālā.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *nizhālezambâ.*	*nizhālazamishbâ.*
2. *nizhālezishbâ.*	*nizhālezr̃bâ.*
3. *nizhālezībâ.*	*nizhālezībâ.*

INFINITIVE, **piltōsth**, to cause to fall; throw down.

1. Part. Pres., *piltōl* (?).
2. „ Past, *piltelti*.

INDICATIVE.

3. Present—

Singular.	*Plural.*
1. *piltōnam.*	*piltōmâ.*
2. *piltōnanj.*	*piltō̃r.*
3. *piltōnn.*	*piltōnd.*

4. Future—

Singular.	*Plural.*
1. *piltōlom.*	*piltōlemmâ.*
2. *piltōlosh.*	*piltōlō̃r.*
3. *piltōlā.*	*piltōlā.*

5. Imperfect—

Singular.	*Plural.*
1. *piltōnassam.*	*piltōnassamish.*
2. *piltōnassish.*	*piltōnassā̃r.*
3. *piltōnassī.*	*piltōnassī.*

6. Past Indefinite—

Singular.	*Plural.*
1. *piltēā'm.*	*piltēāmish.*
2. *piltēā'sh.*	*piltēā̃r.*
3. *piltēā.*	*piltēā.*

7. Pluperfect—

Singular.	*Plural.*
1. *piltōssum.*	*piltōssumish.*
2. *piltōssish.*	*piltōssā̃r.*
3. *piltōssī, piltōstai.*	*piltōssī, piltōstai.*

8. IMPERATIVE.

Singular.	*Plural.*
1.	*piltōmmâ.*
2. *piltāō.*	*piltōlãr.*
3. *piltōlā.*	*piltōlâ.*

9. CONDITIONAL.

Singular.	*Plural.*
1. *piltōmbâ.*	*piltōmabâ* (*?*).
2. *piltōshbâ.*	*piltõrbâ* (*?*).
3. *piltōbâ.*	*piltōlabâ* (*?*).

55. The following are some forms of a defective or irregular verb **aōsth**, to come :—

having come,	*attī.*
it comes or will come,	*afziā.*
he comes,	*ann, awettett.*
I came,	*aiyōsam.*
thou camest,	*aiyōsh, osh, hāu.*
he came,	*aiyo, ozz, ess, adsā, afziā.*
Imperative, come,	*ats prēts.*
if you come,	*anjibâ.*
we are coming or will come,	*atsomā.*
they come,	*attētt.*
they have come,	*afziā, osth, osthai, âyū.*

56. "To be able," **busth**, is used by adding it to the root of a verb, supplemented by a letter for euphony if desired, as, to catch, *damisth*; I cannot catch, *dam-en na battam.*

I cannot enter,	*en na battam.*
I cannot pull,	*kshon na battam.*
you cannot run,	*achūn na banj.*
you can kill,	*jār bachā.*
he cannot make,	*kon n'buttett.*
thou wilt not be able to go,	*n'pā balosh.*
I cannot go,	*n'iam banam.*
he cannot go,	*pilingēn na batt.*
we cannot see,	*emâ wār n'bammâ.*

57. "To have" is rendered thus: I have two horses, to me two horses are, *iā dū ūshp asht.* A form *wâs*, "has," is sometimes heard, as *tapak wâs*, he has a gun; *dush n'wâsam*, I have no blame. This word has many parts which seem to come from an infinitive *wâsth.*

PASSIVE.

58. The passive form of the verb is not very often used. The following are samples :—

My arm is broken,	*iã̃ dui peṭangwā.*
The stick is broken,	*mãrī peṛongi.*
My ankle is broken,	*grik peṭangūs.*
The bow is broken,	*drōn peṭangūs.*
The bridge is broken,	*sū peṭangess.*
My saddle will be broken,	*zīn peṭang ellā.*
The leg will be broken,	*nanden peṭanlā.*
I am beaten,	*ōts vina vina karessam.*
Thou wilt be beaten,	*tu vinagan ungalosh.*
He would have been beaten,	*ika vinagan ungalazī.*
We have been beaten,	*emâ vinagan ungutussī.*
Grass is eaten up,	*yūs yūti laga biss.*
You will be killed,	*shâ jãra elār.*
He was killed,	*aska jãra gwā.*
Ten soldiers were killed,	*duts spāhī tapã̃ gwā.*

The last eight of the above were obtained by Khān Sāhib Abdul Hakīm Khān.

(VI) INDECLINABLES.

59. ADVERBS OF TIME.

afterwards,	*ptior, ptiwar, ptibar,* or *pāmē.*	hitherto,	*starak wīk.*
all together,	*ē wōr.*	immediately,	*sapp, zapp.*
always,	*parē wōr.*	last year,	*pō, pō sē.*
at any time,	*kai wōs tā̃.*	late,	*drē.*
at last,	*pēlik.*	never,	*kũī na.*
at what time?	*koī?*	once,	*ē wōr.*
back again,	*dī, wā.*	rarely,	*achok woktā.*
before,	*shaiyē.*	separate,	*kũrē kũrē, kūrē kūrē, yo nirikē.*
by night,	*radar.*	since when?	*kuī stē?*
daily,	*sang gujr.*	some day or another,	*kuī wōs tā̃.*
day after to-morrow,	*attrī.*	sometimes,	*kāchī, kui kui.*
day before yesterday,	*nottrē.*	soon,	*zapp, achūnam.*
each day; daily; in a day,	*eo gujrē.*	ten times,	*duts wōr.*
early, or soon,	*shangyē.*	to-day,	*starak, pstarak, pshtarak, shtak.*
early morning,	*kuiā.*	to-morrow,	*dalkiē, dalkia.*
ever,	*kuī, kui wōs tā̃.*	twice,	*dū wōr.*
formerly,	*shangyē zamāna tā̃.*	two days hence,	*achutt.*
henceforth,	*pāmū.*	when?	*kāstē tā̃r, kai wōkt?*
		yesterday,	*dūs, dus.*

60. ADVERBS OF PLACE.

anywhere,	*kōr.*	in front of,	*nirgō.*
around,	*p'banūr.*	here,	*anī, anic.*
back,	*wā.*	high up,	*chī̃r.*
back again,	*dī.*	inside,	*attē̃r.*
down hill,	*brū̃lē, buru.*	low down (a valley),	*nī̃r.*
down stream,	*vinrēnī.*	near,	*turē, torē, tawarē, attkhi.*
downwards,	*wār, wao, yū̃r.*	outside,	*bar, bərū.*
far,	*badūr.*	somewhere,	*kōr.*
in front,	*panoī, nashtarwai.*		

on this side (of a river, etc.),	ĩr.
on that (the far) side (of a river, etc.,)	pẽr.
this way,	inā pōr, ani pōr.
that way,	akī pōr.
there,	akī, akīyẽ, katt.
up hill,	atõre.
up to,	katt.
whence,	kōr tẽ.
whereabouts,	kett.
which way?	korār?

61. ADJECTIVES AND ADVERBS OF QUANTITY.

how much?	chī, chok, chuk.
this much,	igiak.
so many,	azhik.
so much,	azhisto.
very	bilūgh, bilugh, bilīuk.
to a small extent,	achok.

62. ADVERBS OF SIMILITUDE.

aloud,	kāgrẽ.
certainly,	buasht.
even,	dī.
forcibly,	kartẽ.
for nothing,	giã, gijã.
how?	kaīkotẽ, kāktī?
like this,	ajīk.
like to,	agyūr, purst, agūr.
loudly,	kotẽ.
not,	na, nā, noh.
otherwise,	giã.
perhaps,	shtalẽ, ingol kā.
separately,	kũr kũr, kūr kūr.
somewhat, a little,	achok.
slowly, by stealth,	chillẽ.
surely,	nashtonti.
therefore,	īkiẽ dugã.
verily,	buasht.
violently,	kōtẽ, kartẽ.
well,	lẽ, lesstaka.
wherefore?	kai dugã?
why?	kyẽ, kai dũ, kyũ, kaīkotẽ?

63. POST-POSITIONS AND PREPOSITIONS.

after,	ptiwar, ptior, tibar.
around,	pachūr, p'banūr.
at the time of (going),	(piliang) tã.
before,	p'miōk.
behind,	(see "after.")
between,	p'minj, p'mich.
beyond,	pãr.
by, in act of,	mẽsh, mish, mẽsh.
by reason of,	tã.
in front of (thee),	(tũ) p'nishar.

POST-POSITIONS AND PREPOSITIONS—*continued.*

for sake of,	*dugã*, sometimes pronounced very rapidly like *tikã*, *kã*, *gã*; sometimes *ā* is used as a suffix to Infinitives as *yusthā*, for sake of eating.
from,	*stē*, *ste*, *stẽ*.
in,	*b* as a prefix, as *b'bhīm*, in the ground; or *p'* or *pa*; *tã*; suffix *ē*; *mẽ*, *mĩ*.
in midst of,	*p'mijhū*.
instead of,	*piōl*.
near to,	*chiwōl*, *tawarẽ tã*.
of,	*tã*.*
on,	*tã*.
on account of,	*tã*.
outside of,	*bē*, *begū*, *berū*, *bar*.
together with,	*tã*.
towards,	*pōr*, *ba* (as a prefix).
under,	*pagiōr*, *pagũr*.
until,	*wīk*.
upon,	*pagũr*, *tã*.
up to,	*wīk*.
with (in company),	*mẽsh*, *mish*.
with (by means of),	*wāṛẽ*, *wṛã*, *wṛẽ*.
with (by means of),	*mēsh*, *mish*, *mēsh*.

64. CONJUNCTIONS, ETCETERA.

The Kāfirs appear to dispense with conjunctions as much as possible. The construction of the language avoids them. Some seem borrowed from the Chitrālī.

also, even,	*dī*.
and,	*ojē*; *jē*.
not,	*nā*, *na*, *nai*, *noh*.
if,	*ka*.
otherwise,	*ka-na*.
or,	*te*.

yes. Although in an affirmative reply to such a question as "Has Widing come?", "yes" is sometimes rendered by the Chitrāli word "*dī*," it is usual to reply "He has come" or "Widing has come."

* The post-position *tã* is sometimes *tā* or *tãr*.

65. INTERJECTIONS.

Movements of the hands, etc., are very largely used to express feelings of surprise, annoyance, etc.

alas,	*hai hai, uterestã.*	for shame,	*thũ thũ.*
be silent,	*chũsht osh*	have a care,	*tarãchī bo.*
bravo,	*shamash.*	it is well; all right.	*lesstã balã.*
good-bye and good luck,	*so enjī.*		

66. (VII) NUMERALS.

CARDINALS.

1. *ē, eo, yu, yō.*	19. *nēits.*
2. *dū, duī.*	20. *witsī, watsa.*
3. *trē.*	21. *witsī eo.*
4. *shto.*	30. *witsa duts.*
5. *puch, pōch, pōj.*	40. *du witsī.**
6. *shu.*	50. *du witsī duts.*
7. *sutt.*	60. *trē witsī.*
8. *usht.*	70. *trē witsī duts.*
9. *non.*	80. *shto witsī.†*
10. *duts, dots.*	90. *shto witsī duts.*
11. *yanits.*	100. *pōch witsī*, but sometimes *sher* is used.
12. *dits.*	200. *duts witsī.*
13. *trits.*	300. *pachits witsī.*
14. *shtrits*	400. *azār.*
15. *pachits.*	1000. *diu azār je duts witsī* (sometimes *azār* is used).
16. *shets.*	2000. *push azār.*
17. *sapits.*	
18. *ashtits.*	

The Kãfirs, it will be seen, like the tribes of the Russian Caucasus, count by twenties.† Sir George Robertson informs me that, in the high figures, their counting is not only very rapid but remarkably accurate, in spite of the apparent drawback.

* The following numerals, differing from the above, are in the Collection of the Reverend Worthington Jukes, *viz.*, 40, *dust*; 50, *twã ditus*; 60, *chatwãts*; 70, *pachwãts*; 80, *shotsa*; 90, *sudat*; 100, *hundhuts*.

† Note a French similarity "*quatre vingt.*"

ORDINALS.

67. The Ordinals are formed thus :—

panishr,	first.	*witsī ptiwar,* (?)	twentieth.
panishr stē ptibar, (?)	second.	*pōch witsī ptiwar,* (?)	hundredth.
trē ptiwar, (?)	third.		

68. Duplication is expressed thus :—

dū ē pōr,	two-fold.	*duts ē pōr,*	ten-fold.

69. Distributive Numerals :—

yo narik, / *yo kūrē,*	one by one.	*yo trā trē,*	three by three.
yō dodun,	two by two.	*yō chashton,*	four by four.

70. Fractions, etc.—

chillai,	quarter.	*tinch,*	half.
		erangst,	a pair.

(VIII) MISCELLANEOUS.

71. The following are some of the ordinary weights and measurements :—

manna,	2½ seers, (5 lbs.)	*ē dusht,*	elbow to end of middle finger.
kazhē,	15 „ (30 lbs.)	*ē giats,*	neck to ditto.
shto kazhē,	60 „ (120 lbs.)	*ē lambar*	from shoulder to ditto.
drisht,	span.	*ē potten,*	a pace.
maro dusht,	elbow to end of clenched fist.		

72. The following are divisions of the day :—

gūrūm ettā,	cock crow, dawn.	*radhar* (*rōtar*) / *brābar,*	midnight.
ruch bā,	daylight.	*grish painjī,*	from 3 P.M. till evening.

sū ptī,	time of the sun's appearance.	*sū chunzlī*,	sunrise.
yazh̲ī-wēl,	morning.	*sē yūr*,	evening twilight, sun-down.
grish̲-bā,	noon.	*patramjuk*,	night.
sū tsāwen bibā, *sū puēlī*,	sunset.		

73. CARDINAL POINTS.

North,	(no word, unless "towards the Great Bear," *prush̲t pōr*, is used).	East, sunrise way,	*sū chunzlī pōr*.
South,	(no word).	West, sunset way,	*sū puēlī pōr*, *sū puesth pōr*, *sū puettan pōr*.

74. The following information is given by the Reverend Worthington Jukes :—

DAYS OF THE WEEK.

dilkār,	Sunday.	*sawer wasa*,	Wednesday.
sh̲pah,	Monday.	*namāch wasā*,	Thursday.
attrī,	Tuesday.	*agar*,	Friday.
		sād wasā,	Saturday.

THE MONTHS.

There are twenty days in a month, and eighteen months (360 * days) in a year.

nilon,	1st	month of a year.
sh̲ūt,	2nd	ditto.
?	3rd	ditto.
palrāna,	4th	ditto.
badi pāsh̲a,	5th	ditto.
karīna,	6th	ditto.
nakīrwa,	7th	ditto.
mālā,	8th	ditto.
wāgcha,	9th	ditto.

* Mr. C. Rose, after making enquiries, says there are 380 days in a year, *viz.*, 200 summer days and 180 winter days. There are seven days in a week, and Friday is a day of rest.

THE MONTHS—*continued.*

warīān sherwa,	10th month of a year.
ses kra,	11th ditto.
wutsa satkiya,	12th ditto.
aiyo,	13th ditto.
mār wāṛa,	14th ditto.
drīn,	15th ditto.
mansia, (?)	16th ditto
do mansia, (?)	17th ditto.
watta,	18th ditto.

SENTENCES.

ENGLISH-BASHGALĪ.

A

1. He is a very *able* man.	*Ikīā* * *biliuk* damtōl *manchī ess.*
2. Chitrāl is *above* Brōz (*i.e.*, up stream).	*Shdrāl Brōza tã̄* chĩr *ess.*
3. By an *accident* Mirak's gun went off and Bastī was hit. Bastī died. It was not by design that Mirak killed Bastī.	*Mīrak tapak* bējaṛ *bar odsī Bastī tã̄ preptī. Bastī maṛā. Mirak tinj bitī Bastī n'jã̄riā.*
4. My whole body *aches* much. I cannot go.	*Iã̄s sundī jitt bilugh* bradzott. *N'pā banom.*
5. The Chārwēlo also says his head *aches.*	*Chārwēlī dī iã̄s shai* bradzott *kutt.*
6. This year all the fruit is *acid.*	*Inā sē sundī kazhwaj* cheno *asht.*
7. The dog is *across* the river.	*Kũrī poh* pẽr's.
8. My horse is very *active.*	*Iã̄ ushp bilugh* damtōl ess.
9. This egg is *addled.*	*Inā aikūn (azhā)* pakkhēl *biss.*
10. By going there what *advantage* is there ?	*Akī gusthā kai* ōd *bā ?*
11. That man's *advice* is not good.	*Ikīā manchī* varī *less n'ess.*
12. My father is a good man: his *advice* is good.	*Iã̄ tott le manchī ess: ikī* varī *less.*
13. Break this wood with an *adze.*	*Inā dār* woshī *mēsh peṭṭ.*
14. Come *after* me.	*Iã̄* ptiōr (ptiwar, *or* tibar) *ats.*
15. Come *after* five days.	*Pōch wōs* ptiwar *ats.*
16. We three will go *after* four days.	*Emā troi manchī shto wōs* ptiwar *ēmish.*
17. Stay here. Come *after* ten days.	*Anīo nishē. Duts wōs* ptiwar *ats.*
18. In the *early afternoon* (noon to 3 P.M.) it is very hot: in the late *afternoon* (3 P.M. to evening) it is cool.	Grishbō *bilugh tapī ess:* grishpainjī *shillā bā.*

* As Kāfirs use the fewest possible words to express their meaning, they would, in talking to one another, omit many of the pronouns and post-positions which have been given in these sentences.

19. What is your father's *age*? — *Tōtta tã̃* chok sō *bissā ?*
20. My father is considerably *aged*. — *Iã̃ tōtt bilūgh* manjar *ess.*
21. To *agree* to my words is good for you. — *Iã̃ warī* wagā : *tū lestabalā.*
22. *Agriculture* is good for man. — Ptul kudūm *karbo manchī lestabalā.*
23. I have no *ailment*. — *Iā* bradzo *n'assum.*
24. My father has no *ailment*. — *Iã̃ tōttia kai* bradzo *nēss.*
25. Silence ! my brother is *aiming*. — *Chusht ōshī ! iã̃ brâ* tapik damitt.
26. To-day the *air* is cold. — *Pshtarak* (*shtarak* or *shtak*) dumishtatt : *shil bā.*
27. In my valley to-day there is no *air*. — *Emâ b'gul shtarak* dumī n'ishtatt.
28. *Alas* ! my son is dead. — Hai hai ! *iã̃ pitr marā.*
29. That sepoy is very *alert*. — *Inā spāhī bilugh* damtōl *ess.*
30. This is the place where ducks *alight*. — *Jallai amnī* nishittett.
31. *All* my horses have died. — *Iã̃ ushp* sang *marā.*
32. *All* we will go. — *Emâ* sang *ēmish.*
33. *All* the men have gone. — *Manchī* sang *gawā.*
34. On that hill there is *always* snow. — *Askē badō* sundī *zīm ess.*
35. The Mehtar *allowed* it. — *Mehr manchīē* varī damitt.
36. Do you *allow* me to depart ? — *Iã̃* purugul *bosellā ?*
37. I, having paid my respects to the Mehtar, am *allowed* (have got my leave) to depart, and am going. — *Mehr salām gaitī ēlom :* purū *grosam.*
38. Are you going *alone* ; or does your brother go with you ? — *Tū* parkī *afzōshā ; tū brâ dī afzio ?*
39. My son will *also* go. — *Iã̃ pitr* dī *afzio.*
40. I don't walk : I *always* ride. — *Ôts pottm n'aietam :* sang *ushpo mẽsh ēlom.*
41. This is *amazing* work. — *Inā kudūm* lē varī *ass.*
42. *Among* them one is a thief. — *Amnio* p'mĭch *so shtãr ess.*
43. To be *angry* is not good. — Mashikr *boh less noh.*

44. Don't be *angry*: I will give you bread. — *Tū* kabā *na bō: ōts buṛi prēlom.*

45. Yesterday my father became very *angry*. — *Dus tōtt bilugh* mashoghott.

46. If you go, I will be *angry*. — *Tū gujbâ iã̄* burubiz *bolam.*

47. I won't go: don't be *angry*. — *Ne ēlom:* burubiz *n'kshī.*

48. My brother has gone: my father is very *angry*. — *Iā brâ gwā: iã̄ tott bilugh* burubiz *kutt.*

49. My *ankle* is broken. — *Iã̄* grik *prēṭangess.*

50. My brother has not come: *another* man has come. — *Iãs brâ n'aiyo:* ē var *manchī aiyo.*

51. When he asked me, what *answer* gavest thou? — *Inā kuttātom tū kā* walach *?*

52. I gave *answer* "I am sick" (my body aches), moreover *I answered* "Thou liest." — *O* waliosam "*jitt bradzōt.*" *Ō̃* walatom "*tū larich.*"

53. Here there are many *ants*. — *Amnī* gū *lē asht.*

54. In winter *ants* don't bite. — *Zawōr* gū *n'chagō̃titt.*

55. In spring *ants* bite much. — *Wizdōr* gū *bilūgh chagō̃titt.*

56. There are verily *ants*; but they don't bite. — *Amnī buasht* gū *asht; n'chagō̃tett.*

57. I am very *anxious*; my father must die. — *Ots* wūshtātum; *tōtt maṛett.*

58. Is there (*any*) bhūsa (chopped straw) there? — *Hatt tūs assā ?*

59. Come here *apart*. — *Anī* parkiē *ats.*

60. Does the enemy *appear*? — *Mashūbata* waṛanṭam *?*

61. This *apple* is sweet. — *Inī* paṛṛ *arus ess.*

62. How many men *are* there in this village? — *Inām bagrām cho manchīzā ?*

63. The Afghān soldiers *are* bad. — *Aoghānī spāhī digarā.*

64. Why *are* they bad? — *Kyū̃ digar* essā *?*

65. This year apricots *are* sour. — *Inā sē sarren chinai* bā.

66. My *lower arm* is broken. — *Iā* dūī *pēṭangawā.*

67. On my *upper arm* is a boil. — *Iãst* gotrā *tā pōnduk bā.*

68. In my *armpit* is a boil. — *Iãst* kachkarā *pōnduk bā.*

69. In the Afghān *army* there are a hundred men. — *Aoghānī* sain *pōnj watsa manchī essā.*

70. Walk up and down *around* my house. *Inā p'amū barēla palgā.*

71. The dog keeps watch *around* my house. *Krũī inā p'amū palangett.*

72. Bring my bow and *arrow*. *Iãst drōn* shūr *giats.*

73. If you eat *arsenic*, you will die. Skâ *yūlosh mrlosh.*

74. *Ascertain*: have the coolies come? Aĭshkshī: *barwai awettett?*

75. I have *ascertained*: the coolies have not come. Aĭsh kṛā: *barwai n'afziā.*

76. Go to that house; *ascertain* well. *Ikiā p'amū wigī* aĭsh kshī.

77. The *mountain-ash* wood is strong. Tūr *dār dang ess.*

78. Take away the fire *ashes*. *Ango tã* assā *gaiē.*

79. Bring so much *ashes*. *Azhik* assē *giats.*

80. How much *ashes* shall I bring? What are you *asking*? *Chuk* assē *awēm? Tū kai* aĭsh kuch *?*

81. The *aspen* tree wood is useless. Romēn *dār kai ūd n'ess.*

82. This *ass* is not good. *Inī* kur *less n'ess.*

83. I have fallen; give me *assistance*. *Ots lunissā; iã* lestā *kshī.*

84. Thou art giving me *assistance*; I will give thee a present. *Tū iã* litrā prēchī; *õts tū gã lesta kulom.*

85. Yesterday I gave thee much bread. *Atest* thou it? *Dus õts bilūgh* boṛ *pta'sh. Tū sundī* iãrā?

86. I was very hungry, and *ate* it all. *Iã bilugh âttā bissī sundī* iyā.

87. Thou art very foolish: why *atest thou* all of it? *Tū bilugh charagh ess: kyā sundī* iyānā tū *?*

88. Look! the enemy makes an *attack* (has come on). *Aĭsh kshī. Pachan warī* afzio.

89. The dog *attacked* me. *Krũi iã tã* atursiā.

90. He is a quiet man: don't *attack* him. *Naluzo manchī ess: kai* n'amniō.

91. Make an *attempt* to carry out this intention. *Inā warī* kuttā kshē.

92. You don't make an *attempt* to follow this up. *Tū inā warī nai* kutt *koshī.*

93. In *autumn* the leaves fall. — Shāro *poṛ viyanyā.*
94. *Autumn* is the time for reaping wheat. — Shāra *bā katī erwomâ.*
95. This year many *avalanches* have come down. — *Inā sē* turus *lē āyā.*
96. In the spring many (*avalanches of*) stones fell. — *Wasut* vōtt *lē afziī.*
97. That man is very *avaricious.* — *Ikīā manchī bilugh* dang *ess.*
98. *Avoid* tobacco. — *Tamkio* lestā (?) *kshī.*
99. *Avoid* meat five days; you are ill. — *Pōj wōs ano* lestā (?) *kshī; tū bradso osish.*
100. I *await* my son. — *Ots iã̄ piṭr* aĭsh kuttam.
101. At the time for prayer *awake* me. — *Namāj bibâ iã̄* betsō.
102. My son is asleep: *awake* him. — *Iã̄ piṭr pshuiss:* betsō.
103. My *axe* has become blunt. — *Iã̄* pets *duṛa biss.*

B

104. My *back* aches. — *Iã̄ tã̄* ptī *bradzott.*
105. Go *back*! bad man! — *Tū digar manchī assish!* anī *ats!*
106. If you will come *back*, I shall kill you. — *Tū* dī *ats anjībâ, jãrlam.*
107. You are tired: I shall give you a *back.* — *Tū gatrā bissish: tū* achu *kalom.*
108. The Afghāns are *bad* men. — *Aoghānī manchī* digar *asht.*
109. In that *bag* is cloth. — *Stā* pashtuga *tã̄ lattrī asht.*
110. Bring my *bag* here. — *Iã̄* pashtuga *anī yuts.*
111. A thief has taken off my *bag.* — *Shtãro* pashtug *brā.*
112. The coolies have brought my *baggage* here. — *Anī barwai* lattrī *aṛwristai.*
113. That man is *bald.* — *Stā manchī* kurr *ess.*
114. The polo *ball* is lost. — Chkrī *piz biā.*
115. That man is *bandy legged* (?) (limps). — *Stā manchī* kuttâtt.
116. On the *bank* of the river there are many flowers. — *Âo* tawarē *pīsh lē ai.*
117. The dog is *barking*: thieves have come. — *Krŭī* ṛaṭṭatt: *shtãr ayasar.**

* This form is probably for euphony in connection with the word preceding it.

118. This year wheat is bad; *barley* is good. — *Inā sē gum digara bā; rīts lesta bā*
119. Make a *basket* for me. — *Iã̄ dugẽ* kawā *kshē.*
120. I want a big *basket.* — *Iã̄ âl* kawā *ūd ess.*
121. Here last year there was a *battle.* — *Inā pō̇ ē* shuj *biss.*
122. The Badakhshi fights (makes *battle*) well. — *Tāzhī* shuj *lesta kulai.*
123. My horse is a *bay* colour. — *Iã̄ ushup* pilīr *ess.*
124. I see a *beacon* on the hill. — *Bado* ango *varion.*
125. Light a *beacon* on that hill. — *Ikīā bado* ango *kshī.*
126. What is in the bird's *beak?* — *Marangatsē* noshpā *kai etsal?*
127. Take care! that *beam* is not strong. — *Tarãchī bō! Ikīā* argrū *less ness.*
128. There are clouds. We cannot see the constellation of the *Great Bear.* — *Nāru ess.* Prusht *n'warion butt.*
129. Are there *bears* in the forest? — *Ba ben* īts *assē?*
130. My foot pains: I cannot *bear* it. — *Iã̄ tã̄ kũr bradzott:* dōr *na butt.*
131. That man's *beard* is become white. — *Stā manchī tã̄* dāṛi *kazhīra bissā.*
132. I am *beaten*: I will *beat* thee to-morrow. — *Ots* vina vina kaṛesam: *dalkiẽ tu* vilom.
133. That bird is *beautiful.* — *Ikīā marangats* shingar *aiets.*
134. I am tired: get my *bed* ready. — *Gatrā butī ayā sum:* prushi *gaiets.*
135. I have brought a *bed*; there is no *bedding.* — Prusht *awāṛā;* ashtrith *n'aiesht.*
136. In Bumboreth there are many *bees.* — *Māmreth* māchcrik *lē asht.*
137. *Bees* will sting. I am afraid of them. — Māchcrik *aturshilā: widerthum*
138. Go thou *before*, I will follow. — *Tū* nashtar wai *bō, ẽ̃ts pituraisalam.*
139. What does that man *beg?* — *Ikīā manchī kai* awegutā *?*
140. He is not a bad man: he is a *beggar.* — *Ikīā manchī digar n'ess:* • naluz *wâs.*
141. Sit *behind* me on the horse. — *Tū ushpa tã̄ iã̄* ptiora *nishē.*

142. After eating food don't *belch*. — *Yā zhūtī* paḥuikbut *n'kshī.*
143. I place no *belief* in him. — *Õ ikīā warīa* n'patītom.
144. Thou liest! I don't *believe* thee. — *Tū laraichī! tū warī* n'patītom.
145. I have eaten too much: my *belly* aches. — *Shõ̃ le iarõ̃:* ktol *bradzott.*
146. Brōz is *below* (down stream from) Chitrāl. — *Bruz Shtrālo stā* nĩr *ess.*
147. My walking stick is become *bent*. — *Iãs manuī* dūṛ *biss.*
148. My father is here: and *besides* him no one. — *Iã̃ tōtt anī ess:* wārā *kīch n'ess.*
149. We have bhūsa and *besides* nothing else for horses. — *Emâ tã̃ ushp dugẽ̃ tūs ass:* wārā *n'aiesht.*
150. Is the Afghān or Chitrālī soldier the *better*? — *Aoghān spāhī* lest *ai na Bilian* lest *ai?*
151. *Between* Chitrāl and Brōz there is no village. — *Shdrāl Bruz* p'mij *grām n'aiesht.*
152. *Beware!* the dog will bite you. — Taraĭchī bō! *krũī aturshilon.*
153. *Beyond* Drōsh there is no cultivation. — *Dryus* pār *kujhī n'aieshta.*
154. The *big* dog is amiable; the small dog bites. — Âl *krũī less: parmen krũī aturshilon.*
155. On the Shāwal pass there are no *birds*. — *Shāwalo bado* marangats *n'aiesht.*
156. Give me a *bit* of meat. — *Iã̃ dugẽ̃* achok *bitā gats.*
157. Put a *bit* in my horse's mouth. — *Iã̃ ushp ashī* lazhom *giats.*
158. The horse *bites*; don't go near. — *Ushp* analā; *tavaraĭ̃ n'ai.*
159. The *black* horse fell yesterday. — Zhī *ushp dus lunī.*
160. Fetch me two *blankets* from the house. — *Pamu stha iã̃ dugẽ̃ dū* jil *gaiets.*
161. *Bleed* him from his forearm. — *Ikīā manchī duī tã̃* luī bekshâ.
162. In the spring a strong wind *blew*, and the fruit is damaged. — *Wasut damu bilugh* ushtiā; *kazhwazh nadziā.*
163. The old man is *blind*. — *Purdik* kār *ess.*
164. My pugri has *blood* on it. — *Chadrā* luī *tapola biss.*
165. Spring has come; the trees are *blossoming*. — *Wasut biā: amnī sirēn* pizh *bā.*

166. *Blow* the fire hard. *Angā kotẽ* parchiō.
167. The wind *blows* very fast. *Dumī lē* ishtett.
168. *Blow* out the light. *Chirāgh* yāsē.
169. My knife has become *blunt*. *Iã̄ chaku* duṛu *biss.*
170. He is a very *boastful* man. *Inā manchī bilugh* wishtawal *ess.*
171. Take care! there is a *bog* ahead of you. *Tarãchībō!* Vott (?) *athalon.*
172. My leg has a *boil* on it. *Kũr* apsiss.
173. For making tea *boil* water. *Chaī kshī : âo* tipāo.
174. There is a *bone* in my dog's mouth. *Krũī p'ashī* attiss.
175. My *bow* is broken. *Ī* drōn *peṭṭangus.*
176. Give this *box* to the coolie. *Inā* sanduka *manchīē prē.*
177. What is this *boy's* age? *Inā* maṛiṛē *major kai ess?*
178. That man has no *brain*: he is foolish. *Stā* mustā *ness : bẽṛ ass.*
179. Break a *branch* of that tree. *Iki shtom* chur *peṭā.*
180. In order to get some *brass* I am going to Chitrāl. Dara *waiētum : Shdrāl aiētum.*
181. The Government soldiers are all *brave.* *Sarkāro spāhī sang* zūr *wai.*
182. *Bravo!* don't be tired! Shamash! *N'gatribōla,*
183. Thy ass is *braying* loud; listen! all the asses are *braying.* *Tū kur bilugh* rāṛṛa kutt: *kor ktī! Sang kur* rāṛṛa kuttett.
184. Get *bread* for my coolies. *Iã̄ barwai dugẽ* yashī *giats.*
185. If you won't give me *bread*, I will die. *Tu ĩ* boṛ *n'prenjībâ ōts mṛlom.*
186. Do not *break* my box. *Iã̄ adrē* n'pitzen kshē.
187. If you *break* the wood, I shall be very angry. *Tu dār* peṛinjībâ *ōts kabā balom.*
188. My box is *broken* (break). *Iã̄ adr* pitzen *biss.*
189. My father has *broken* (break) his leg. *Iãsī tōtt kũr* peṭṭ ons.
190. If you fall, your leg will *break*, as you are fat. *Tu lunelosh nanden* peṭanlō, *tu âl ktol manchī assish.*
191. Go slow: let the horse take *breath.* *Chillã̄ ats : ushp* shus *kalom.*
192. The Chārwēlo gives *bribes.* *Chārwēlī* wāṛā lettrī *prett.*

193. Make *bricks* for my house. *Iã̄ amu dugẽ̄* mrai *puru kshī.*
194. My girl *is a bride.* *Iã̄ jūī* noi bazisnâ prēlom.
195. To make a *bridge*, get beams. Sū *tamu katī gīats.*
196. The *bridge* is broken. Sū *peṭang ess.*
197. In my country there are no wooden *bridges.* *Emâ gul tã̄* dāo siu *n'asht.*
198. My horse's *bridle* is broken. *Iã̄ ushp tã̄* lazhom *peṭangess.*
199. *Bring* a broom, clean this place. *Skã̄* giats, *inānī jagā skā.*
200. *Bring* bread for me and fetch grass for the horse. *Iā dugã̄ boṛ* gats; *ushp dugā yus gats.*
201. I fell; my stick *broke.* *Ōts piltam; mãṛī* paṛengī.
202. My arm is *broken.* *Iãsī dusht* peṛongā.
203. Thy *brother* has fever. *Tū* brâ *ontsatt.*
204. My *brother* is dead. *Iāsī* brâ *mṛā.*
205. I *brought* one load of grass; my brother *brought* two loads. *Ĩ ē bōr yus* awāṛā; *iãsī brâ dū bōr yus* awāṛā.
206. My father is a very strong man: he has *brought* three loads of grass. *Iãsī tōtt biluk kaṛwā manchī ess: troi bōr yus* awāṛā.
207. The woman is bringing a basket, and the men have *brought* stones. *Jugūr kawā awett, sai wōtt* awāṛā.
208. The Chārwēlo is a *brutal* man. *Chārwēlī* mashu-wā *manchī ess.*
209. My *buck wheat* is not ripe. *Iã̄* zhum *n'piess.*
210. There are many *bugs* in this bed. *Inā prushtī tã̄* guzr *lē asht.*
211. *Build* a house for me here. *Iã̄ dugã̄ anī amu* kshī.
212. All my *bulls* have died. Chānlū's *bull* is very fat this year. *Iã̄* ashu *sang mṛishtā. Chãlu nah* ashu *inā sē bilugh kuṛt ess.*
213. On the ground I found a flat *bullet.* *Inā bhīma tã̄ epol* toch *baduī goī.*
214. Many men are gathered for the *burial.* *Bilugh manchī* kānai *dugã̄ ayā.*
215. *Burn* that long stick. *Ikīā drangai shtan* lushē.
216. *Bury* that corpse. *Ikīā mṛishta* kāna satē.
217. A bird is sitting in the *bush.* Dsulī *tã̄ marangats nishīn ess.*

218. This *butter* is not clean. *Inā* nuṛī *shtā n'biss.*
219. *Buy* a rupee's worth of cloth. *Ē tang digṛī* mārī prētī giats.

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220. The white cow's *calf* is dead. *Kashīrī gâo* utseṛ *maṛā.*
221. *Call* the old man. *Purduka* walō.
222. The *camel* is a bad animal. Shtur *digar kor ess.*
223. My horse is very fat and *cannot* go. *Iã̄ ushp bilugh kaṛtā biss,* n'*pâ* bann.
224. You are a bad man: you take no *care.* *T'ū digar manchī assish: tū kuduma* tin *na* kuch.
225. Have a *care!* don't throw down my load. *Tū* kushulwā *kshī!* (Tarãchī bō!) *iã̄ bōr viār n'ūtē.*
226. That man is very *careless* (foolish). *Ikīā manchī bilugh* bẽṛ *ess.*
227. In that village is there any *carpenter?* *Ikya bagrom* dāo sella *sē?*
228. The *carrier* has fallen into the river. Barwai *pō-ē lunis.*
229. I am tired; I won't *carry* a load. Mīrak will *carry* the load of two men. *Gatrabissum; bōr* n'awētum. *Mīrak dū manchion bōr* awēlā.
230. The *cat* has grown lazy and won't *catch* mice. Pshīāsh *bēṛī biss; mussu na* damitt.
231. *Catch* that horse's bridle. *Ikyē ushpē lazhom* damē.
232. All the *cattle* of this village have died. *Inā bragom* gâo *sang mṛā.*
233. Put the big *cauldron* on the fire. *Âl* tol *angop'tsiru watē.*
234. What is the *cause* of your anger? *Tū* kā *kapā bosh?*
235. In that *cave* a dog is sitting. Patel *kaṛoh krũī nishīn ess.*
236. *Cease* this work. *Inā kudūma* bekshī *nishē.*
237. The *ceiling* of my house is bad. *Inā p'amu* argru *digrī biss.*
238. That is a *celebrated* carpenter. *Bilugh* lō *dāo sell ess.*
239. The *chaff* (chopped straw) is all bad from rain. *Sang* tūs *agol tã̄ digrī biss.*

240. The *chain* of my door is broken. *Iã dū tã* chimā *pēṭanguss.*

241. Bring a *chair* for sitting on. *Nizhisthā* bōn *giats.*

242. This cloth is not to my taste; *change* it. *Inā latīrī iã shotik n'bā;* nmēlā *kshī.*

243. This *charcoal* is bad: it doesn't burn. *Inā* pē *less n'asht: na parchitt.*

244. To-day I will give *charity*, perchance my father will not die. *Ōts shtarak* gāno *telam, shtalẽ tōtt n'mṛlā.*

245. On my brother's *cheek* is a boil. *Iã brâ* naskor *absiss.*

246. Bashgalī Kāfirs won't eat *cheese.* *Katā* kilār *n'yālā.*

247. This year all the *cherries* are sour. *Inā sē sang* gilos *chinosht.*

248. My *chest* aches. *Iã* zira *bradzott.*

249. My hen has ten *chickens.* *Iã istrī kakok duts* kuṛ *asht.*

250. My *child* is very ill. *Iã* maṛiṛ *bilugh bradzo asht.*

251. I have no *chimney* to my house. *Iã p'amu* dawōk *n'asht.*

252. I fell; my *chin* is broken. *Lunissam;* aklī *prōr biss.*

253. The *Chitrālī* soldier is not a bad man. Bilian *spāhī digar n'ai.*

254. My chest is big; that *choga* is tight. *Iã ōr wishtr ass;* shugā *aron butt.*

255. Here are two chogas: *choose* one. *Anī dū shugā asht: eo* gaiẽ.

256. In my *clan* are many men. *Emâ* tōtt brâ *lē asht.*

257. There is no *clay* here to make bricks. *Anī mrai kusth dugã* palol *n'ess.*

258. Your hand is dirty; *clean* it. *Tū doī mol biss;* dirẽ.

259. Thy father's speech is *clear.* *Tā tōtt warī* less.

260. That boy is very *clever.* *Stā maṛiṛ bilugh* kashul *ess.*

261. That *cliff* is bad: don't go near. *Ikī* shtī *digar ess: atkhī n'iyẽ.*

262. About 3 P.M. we will *climb* the hill. *Grish* biznor *ūm.*

263. I cannot *climb* this hill. *Ots inā bado n'ai* iam *banam.*

264. To make a *cloak* fetch some black cloth. (¶) — Budzun *kusth dugã zhī zapp gats.*

265. Bring two *clods of earth* for me. — *Iã dugã dū* palelsht *giats.*

266. This *cloth* is very thick. — *Inā* zapp *būt ess.*

267. My *clothes* are dirty; wash them. — *Iã* baẓisnâ *mol bistai; nizhē.*

268. There are many *clouds*; perhaps it will rain. — Nāru *būt ess; ingol kā agol bōlan.*

269. Clean my *coat.* — *Iã* shugā *lesst kshī.*

270. Who has killed my *cock?* — *Iãst* nai kakkak *kū jãriss?*

271. To-day the breeze is very *cold.* — *Starak gujr'bilugh dumī* yuds.

272. This year there is no snow and no *cold*; it is quite warm. — *Starak sē zīm dī na ess,* shillā *n'ess; tōp ess.*

273. On account of the snow my feet are *cold.* — *Zīm-o-tã kũr* pitsenwā.

274. The sun is set: it has become *cold.* — *Sū pãr lang biā:* shillā *bā.*

275. I have eaten too much and have *colic* (i.e., my *stomach is swollen*). — *Bilugh boṛī iãr*; ktol apsiss.

276. *Collect* the sepoys and coolies to-morrow at dawn. — *Spāhī barwai dalkiẽ attrī* wasnāo (wasankṛō) (?).

277. Sir! the coolies are *collected,* but the sepoys have not come. — *Sãhibo! barwai* wasn westai *spāhī noh osth.*

278. What is the *colour* of your father's horse? — *Tottchī ushpē* koṛ *kāsth ezz?*

279. The asses, horses, and coolies have all *come.* — *Kur, ushp, barwai sang* ayā.

280. The sepoys *complain* that the Chārwēlo is a very cruel man. — *Spāhī* kâsettett *Chārwēlī bilugh mashū oss.*

281. I *considered* the enemy had fled. — *Ôts* wushtatāsum *mashu warī mikiā.*

282. *Converse* slowly; say every word separately. — *Chillẽ* walō; *parē warĩ kũrē kũrē walō.*

283. Call a man to *cook* my food. — *Iã buṛī* ãsh kũrik *ē manchī oshti giats.*

284. The *coolie* is fallen in the river: he is drowned in the water. — Barwai *po-ē luniss: âo p'mich pizbiā.*

285. I have no *cord* to fasten the box. — *S andok giristh dugã* kanik *n'aiesht.*

286. This is a dry year: the *corn* is dried up. — *Inā sē damkol wā:* gum *lushingwā.*

287. I saw a *corpse* in my field this morning. — *Initash ptul p'mich ē* manchī mṛisht *waṛiā'm.*

288. My brother is very *corpulent*, and can't walk. — *Iã brâ* âl ktol *oss; n'palangett.*

289. In my village there is my brother's *cotton crop* and no one else's. — *Iã bagrom iã brâo* karbosh *asht; wārā n'aiesht.*

290. I want medicine for my father; he *coughs* much. — *Iã tōtt dugã ushu wagattam; bilugh* kasitt.

291. *Count* the coolies: how many are there? — *Barwai* gĭrē: *chē manchī asht?*

292. My *country* is very pretty; it is highland (cold). — *Emâ* gol *bilugh shingarī ass; shil ass.*

293. My *cousin* has seven bulls. — Tōtti piṭr (?) *sott ashu ai.*

294. Is your brother's *cow* white or black? — *Tū brozhī* gâo *kashīri izhā, zhī azzā?*

295. My *cowherd* is a very bad man. — *Iā* gâo patsā (psawai) *bilugh digar manchī ess.*

296. That *crag* is very steep: a horse cannot go. — *Stā* ktī *ukaṛ ess: ushp na batt.*

297. That boy got *cramp* in the water owing to the cold. — *Stā liliwak poi tã shillẽ* dūr biti *ass.*

298. He is a thief. See! he is *creeping* like a dog. — *Shtār ess. Aîshī! krũī chor* shto-kuroett.

299. From the *crest* of the hill Drōsh appears in view. — *Bado* shaiē *stē Dryūs waṛantus.*

300. Forgive my *crime*; I am a poor man. — *Iã* varī (?) *bakshiō; ô garib assum.*

301. My walking stick is *crooked.* — *Iãst manoī* shkorī *biss.*

302. This year there is much rain; my *crop* is spoiled. — *Starak sē bilugh agol prētt;* ptul *digar bā.*

303. On *crossing* the pass the wind was very bad. — *Bado* shai *tã dumī bilugh digar bā.*

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304. In this valley there are many *crows*.	*Inā gula tā̃* koṛṛ *le ash̲t.*
305. Your cock *crows* much.	*Tū nai kakkak bilugh̲* kasitt.
306. The Commissariat bābū is a very *cruel* man.	*Commissariat bābū bilugh̲* kaṛt *ess.*
307. My pony's *crupper* is broken, so he can't go down hill.	*Iā ush̲p tā̃* prampor bradzī *peṭangess; iā̃ dugā̃ ush̲p buru palangen na batt.*
308. A big stone came down and *crushed* my leg.	*Âl vōtt atsitī iā̃st kū̃r* peṛiss.
309. Why does that small boy *cry* out?	*Ikyā parmen maṛiṛ kaido* zh̲utt *?*
310. Spring is the good time to *cultivate*.	Krujā sh̲isthā *wosut less.*
311. The Kāfirs' *cultivation* is celebrated.	*Katō̃* kruzh̲ī *bilugh̲ lesst ess.*
312. That man is very *cunning* (fox class).	*Ikīā manchī* iwrakī ayūr *ess.*
313. Get me a metal *cup* to drink water.	Pash̲ku *giats: âo pīnam.*
314. I am ill: therefore call a doctor to *cure* me.	*Bradzo assum: iā̃ dugā̃ woksh̲hal giats,* aĩsh̲ksh̲ī *kom.*
315. My *custom* is not to smoke tobacco; I take snuff.	*Tamkio kusth iā̃* chur *n'ess; nazor kolum.*
316. *Cut* a stick for me with a knife.	*Iā̃ dugā̃ kato mē̃sh̲ manoī* peṭan.
317. The soldier *cut* my leg off.	*Spāhī iā̃sī kū̃r* pēṭess.
318. The Chārwēlo gave me an order to *cut* your hand off.	*Chārwēlī hukm ptās'm tū duī* pēṭegā.

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319. My father killed the Chārwēlo with a *dagger*.	*Iā̃ tōtt Chārwēlī* katō̃ *vītī jiōn (?) (jā̃riā).*
320. *Daily* bring me a little milk.	Sang gujr *iā̃ dugā̃ achok zū giats.*
321. This ground is *damp* and not fit for pitching (causing to stand up) tents.	*Inā bhīm* zh̲il *ess; jilamâ wotasth digar ess.*
322. The men of this village *dance* badly.	*Inā bragom manchī* nōt *digara* kuttett.

323. My father *dances* well. *Tōtt* nōt *lesta* kutt.

324. That precipice is *dangerous*, don't go near. *Inā thuṛus* digar *ess, tavarat n'ai.*

325. Owing to an eclipse of the sun, it is *dark*. *Sū garo yaristhē dugã* andhaṛ *biss.*

326. My *daughter's* age is 13. *Iã̄* jū *terits biss.*

327. To-day I go to Chitrāl; every *day* I shall do a march. *Starak gujr Shdrāl aïetum; eo* gujrẽ̄ *ẽ wōs pott kalom.*

328. The sun melts the snow by *day*. Gujr *zīmo sū tipât.*

329. To-morrow at *daylight* let me go. *Dalkiẽ̄* ruzh bibâ *ēlom.*

330. My donkey is *dead*, my horse is *dead*; I can't lift the load. *Iãst kur* mṛissā, *ushp dī* mṛā; *bōr ngā n'balam.*

331. My uncle last year was very ill: now he is become *deaf*. *Iãst jisthâ poē bilugh bradzo wâs: starak* asangā *biss.*

332. The ford is *deep*; we can't cross. *Âtr* guṛu *ess: patren na bamish.*

333. The chārbu (Chitrālī head man of village) is a very *deep* (fox class) man. *Uṛu bilugh* vrikī pirstha *manchī ess.*

334. The Badakhshānī army *defeated* the Chitrāl army. *Tajī sarĩen Bilian sarĩ* psiā.

335. Our army, being *defeated*, fled. *Emâst sarĩ* gatrā biti *mikiā.*

336. That *defile* is good for fighting the enemy in. *Ikiā* aṛūnī gol *pachan* warī *shush kusthā less.*

337. Go quickly: don't make *delay*. *Achūnam iē: drē n'kshī.*

338. The village is far: don't *delay* here. *Grām badūr ess: pott* drē *n'kshī.*

339. The coolies *demur* and say we can't carry loads. *Barwai* laṛettett: *warī walettett bōr n' awēmâ.*

340. The road is steep: we should *descend* from the horses. *Pott tchkur ess; ushp tã̄* wāwo etsatī emâ.

341. Your horse is falling: you had better *descend*. *Tōst ushp piltalī;* wā osth *lesta balā.*

342. Let go! this business is not *desirable* for you. *Kudūm nai kshī! tū kas* miok (?) *ness.*

343. The men of that village are *destitute*. *Ikiā bagrām manchī bilugh* drushti-wā *asht.*

344. Our enemy is very *determined*, and will not fly. Look! they have fled. — *Emâ pachanwarī bilugh* damtōl *manchī asht, n'mukettett! Aĩsh kshī! mikiā.*

345. That fellow is a regular *devil*. — *Ikīā manchī bilugh* yūsh *ess.*

346. Have you ever seen the *devil*? — *Tū kŭī* yūsh *waṛainsā?*

347. I have not seen the *devil*; even my father has not seen him. — *Iã̄* yūsh *n'waṛainsā; tōtt dī n'waṛains.*

348. In my country there is no *dew* in the summer. — *Emâ gol tã̄ wizdor* mēh *n'butt.*

349. I have had *diarrhœa* three days. — *Trŏi wōs butt iã̄* bazira padrē ū prētt.

350. If you have had *diarrhœa* many days, you will surely die. — *Shtal latta wōs bā* padrē ū prētt *tū nashtontī mṛlosh.*

351. The Chārwēlo has *died*: all the men are very glad; my brother also *died* to-day. — *Chārwēlī* mṛiss: *sang manchī shâtinistā (?); shtarak gujr iãsī brâ dī* mṛā.

352. Yesterday my horse fell on the road and *died*. — *Dus iã̄ ushp p'putt piltiā* maṛiā.

353. There is a *difference* (quarrel) between those two men. — *Amnī dū manchī* kilwarīān *asht.*

354. Yesterday there was a *difference* between me and my brother. — *Dus iã̄ brâ iã̄* kilā *bissī.*

355. Don't take that road; it is *difficult*. — *Askā potta tã̄ n'iyē;* digar *ess.*

356. I ate a lot of rice early this morning and it is not being *digested*. — *Puruchkāl bilugh butṭ iãsht;* bru afziā.

357. That boy's clothes are very *dirty*. — *Askā maṛiṛ basnâ bilugh* mul *bistai.*

358. All the men of that village are *discontented*. — *Ikiā bagrām manchī sang* kushān n'*aiesht.*

359. I *dislike* that man. — *Ikīā manchī iã̄ dugã̄* digar *ess.*

360. At the time of my *dismounting* from my horse, I slipped and fell. — *Ushp tã̄* wāo atsatam, *piltiosam, luniosam.*

361. My brother's *disposition* is very good. — *Iã̄ brâ âl* bidi-*wā assa.*

362. Why are these two men *disputing*? — *Amnī dū manchī kā* kilā *kuttett?*

363. In this *district* are many cows. — *Inā* b'gol *bilugh gâo asht.*

364. Take this flour; *divide* it among yourselves. — *Inā brē ngā; yā p'mich* bata *kshẽr.*

365. In our valley there is a *diviner*. He is a very old man. He is a true speaker. (¶) — *Emâ b'gol ē* pshar *ess; bilugh manjar ess; shtal warī walann.*

366. Don't *do* this business: it is undesirable (not the custom). — *Inā kudūm* n'kshi: *chor n'ess.*

367. I fear I am dying: call a *doctor*. — *O widerthum mrethum:* wokshal *giats.*

368. The *dogs* of that village are very fierce. — *Ikīā bagrom* krũī *bilugh digar ai.*

369. Is your's a male or a female *dog*? — *Tōst nah* krũī *ya shtarī* (*ishtrī*) *krũī ess?*

370. You have put too large a load on that *donkey*. — *Igē* kurē *pa ptī bilugh bōr kress.*

371. The thief broke one plank of my *door* last night. — *Dus radar iãst* dū *bitil shtãr pēṭiss.*

372. That man is a thief: I have no *doubt* of it (*i.e.* besides him *no one else is the thief*). — *Ikīā manchī shtãr ess:* wārū shtãr n'asht.

373. I have a *doubt* whether or not he is a thief. — *Shtãr ess adugosā,* tinch n'ess.

374. The coolies have gone *down* (stream). — *Barwai* vinrēnī *ettett.*

375. Take *down* the load from the horse's back. — *Ushpē pa ptī bōr* waokshō.

376. Get four coolies to *drag* the beam. — *Shtowa manchiān walō argru* wakshol.

377. My horse is very thirsty; he *drinks* much. — *Iãst ushp bilugh âo* • *pig biss; bilugh âo* pitt.

378. Don't *drink* much water; (otherwise) you won't be able to travel. — *Bilugh âo na* pī: *n'pā bilosh.*

• Same idiom as in Chitrālī.

379. An ass has come to my field; drive him out. *Ẽ kur iãst ptul p'mich adsā; īo* tarâzho.

380. No snow fell in the winter, so there is a *drought*. *Ziwōr zīm n'ptā; ikīā dugã* duma sē *bā*.

381. My cow fell in the river, and is being *drowned*. *Iãst gũo po-ē lunī*, piz biā.

382. The Mehtar comes! Beat a *drum*. *Mehar aiyo!* dōtt *wãr*.

383. My brother is a *drunkard* for three years. *Troi sē biss iãst brâ* tin pin.

384. You have brought green wood; fetch *dry* wood. *Tū zhilā dār awēshtai;* drī *dār gaiets*.

385. I myself have seen that the *ducks* have alighted on the river. *Iã waṛiã panilē* jallai *nishīnistai*.

386. In front of the Mehtar's house is a lot of *dung* on the road: brush it away with a broom. *Mehar p'amu tã nirgo putt tã* ttsit *bilugh ess: skā mẽsh skā*.

387. There is much *dust* on account of the wind. *Dumī shtett:* paṛiss *bilugh butt*.

388. A *dwarf* has come to ask food. Ŏr manchī *aiyo; buṛī aĩsh kutt*.

389. Where do you *dwell*? Why have you come here? *Tū kōr gol tã* sâch? *Anī kai osh?*

390. Last year I *dwelt* in Kāmdēsh; this year I shall *dwell* in Rambūr. *Pō Kāmdēsh* assium; *inā sē Kunisht* alossam.

391. I am poor; my *dwelling* is small. *Ôts garīb assum; iã* amu *achok ai*.

392. That man has *dyed* his beard. *Stā manchī dāṛī* zār koṛishtai.

393. I have had *dyspepsia* for two years. *Dū sē biss* boṛī na bajit jarand.

394. I have eaten too much orial's flesh and have much *dysentery*. *Arorwē ano bilugh iãro bilugh* shur lāsett.

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395. Give *each* coolie one rupee. Parē *barwai iârī tang prē*.

396. An *eagle* came down from the sky, and caught my fowl and took it off. *Badistē* zhī marē *attī iãst kakkak wanamdī brā*.

397. Owing to cold, my *ear* pains. *Shillē tã kōr bradzott.*

398. To-morrow we will go *very early*. *Dalkiẽ emâ* kuiyẽ *ēmâ.*

399. This year snow fell *early*, so it is little. *Inā sē zīm* kuiyã *ptā, iã dugā zīm chak ptā.*

400. There is a hollow here: fill it up with *earth*. *Anīō dudiēm ess;* palol *utushti parakshī.*

401. Last night there was an *earthquake*: I was much frightened. *Rador* indrish ptā: *õ bilugh widaram.*

402. To-morrow do we go *east*, (sun-rise way), or west (sun-go-down way)? *Dalkiẽ* sū chunzlī pōr *ētimishā, nai sū puēli pōr ētimishā?*

403. Yesterday we went *east*; to-morrow we will go west. *Dus sū* chunzlī pōr *gāmish; dalkiẽ sū puēlī pōr ēmâ.*

404. Yesterday's road was difficult; to-day's is *easy*. *Dus pott digar essī; starak gujr pott* less.

405. Before marching, to *eat* much is not good. *Pilingstett tã shaiyē bilugh* iasth *less ness.*

406. It is five years since we have had an *eclipse* of the sun (since a shadow has eaten the sun). *Pōj sē bā* sū garo n'yãriss.

407. Don't go near the *edge* of the built up pari; you will fall. *Ushtī* pachur *pazhē n'ai; piltilosh.*

408. You don't make an *effort*! How can you learn? *Tū* bibidī *n'kshonjī! Tū kāktī zaronlosh?*

409. The Chārwēlo is angry because the Kāfirs won't produce *eggs*. *Katā* azhao *n'prend Chārwēlī kapa bitī.*

410. This man is a great thief; *eject* him out of the house. *Iyī manchī bilugh shtãr ess; iyē p'amu stē* nuksão.

411. That man is my *elder* brother. *Stā manchī iãst* jisht *brâ oss.*

412. That cauldron is *empty*: the water leaks out. *Ikīā tol* kãr *biss; âo be afziā.*

413. *Empty* out the water of this ewer. *Inā pashku tã âo* uchar kshī.

414. Very well, Sir! I have *emptied* the water out. *Sāhib! lē! âo* uchar kṛā.

415. When you have *ended* your work, come to me. — *Koĭ kudūm* pūshabā *iã̄ tã̄ aets.*

416. Our men are few; the *enemy's* men are many. — *Emâ manchī achok aesth;* pachanwarī *lē aesth.*

417. Certainly, our men are few; but they are more *energetic* than our enemy. — *Shtdl, emâ manchī achok aesth; pachanwarī tã̄* damtōl *aesth.*

418. The *English* soldiers are very good men. — Prang *spāhī bilugh lē manchī asht.*

419. I have eaten *enough*: it is not good to eat more. — Bēs *iãrā: Jē iãsth less ness.*

420. Why hast thou *entered* my house? I gave thee no leave. — *Tū kā dugã̄ p'amu* attā gā-s-ash? *iã̄ hukm n'ptā.*

421. Your *entire* clan is bad. — *Tā tōtt brâ* sang *digar asth.*

422. Get me a beam *equal* to this. — *Iã̄ dugã̄ ikīā argrū* pristha *argrū giats.*

423. The enemy shut me in a house, but I *escaped.* — *Pachan warī p'amu attā attotiss:* bātī mikiosam.

424. I am bound, but I hope to *escape* in the evening. — *Attotinissam, bibidī bibā salkawar* mikalom.

425. *Every* man of this village is a thief. — *Inā bagrām* sang *manchī shtãr ai.*

426. The Chārwēlo is a very *evil* man. — *Chārwēlī bilugh* dagar *manchī ess.*

427. In this village there is not *even* one *ewer.* — *Inā bagrom p'mich eo* dī pashku *n'ai.*

428. In our village my brother is a thief, and *except* him no one. — *Emâ bagrom p'mich iã̄ brâ shtãr ess,* wārā *n'ai.*

429. This cloak is not good; *exchange* it. — *Inā shugā lēss n'ess;* nmelā *kshī.*

430. Thou liest! There is no *excuse* for thee. — *Tū larēchī! tū kai* nelus *n'ess.*

431. Stay thou here! *Expect* me! — *Tū anī otī! iã̄* aĭsh kshi.

432. The right *eye* of my brother aches. — *Iã̄ brâo dateiẽ* achiẽ *bradzott.*

433. My brother's *eye-brow* got burnt by the lamp. *Iã brâo tremchuk* achẽ-paṭṭā *lush-ingostai.*

434. Lift up your *eye-lid*; show your eye. Achẽ-ktelik *wāṛo; achê oksh.*

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435. On that man's *face* is a black mark, so big. *Stā manchīā* mukā *tã azhisto zhī nishān ess.*

436. If our luck is bad, we shall *fail* to climb the hill. *Shtalẽ ī nasib n'azilabâ, ashtrē tã ūwē* n'balem.

437. The Chitrālīs say that on Tirich Mir there are many *fairies* and nothing else. *Bilian manchī walettett Missarmin* wutr (vetr) *bilugh asht wārā n'aiesht.*

438. The Mehtar's *falconer* fell in the water and died. *Mehr* marapsawai *poi-ē lunētī mṛā.*

439. Take care! If you *fall* into the water, you will die. *Trãchī bō! Tū poi* ētish *tū mṛlosh.*

440. That wall will *fall*, don't approach it. *Iyē châ* witlalā, *torẽ n'ai.*

441. Much rain has *fallen* this year. *Starak p'sē bilugh agol* ptā.

442. Last year much snow has *fallen.* *Pō bilugh zīm* zimītā.

443. This year there is a quantity of snow; to-day snow has not *fallen.* *Starak sa bilugh zīm ess; starak gujar zīm* n'ptā.

444. My dog has *fallen* into the water. *Iã krũī poi* gwā.

445. In my country is a *famine.* *Iâ gul tã bilugh* âtt *ess.*

446. My brother is more *famous* than that man. *Iã brâ stā manchī tã bilugh* damtōl *lē manchī ess.*

447. From Chitrāl, both Shoghōt and Gairath are equally *far.* *Shdrāl stē Shogoi Gairath tîch* badūr *asth.*

448. Sit near me; don't sit *far* off. *Iã tawarẽ nishē;* badūr *n'nishī.*

449. Chitrāl is near, Drōsh is *far.* *Shdrāl tawarẽ, Dryus* badūr *ess.*

450. In our village there is no *farrier* (horse shoe-fastener). *Emâ bagrom ushup* wetsâ amchol *n'aiasth.*

451. Your horse is very *fast*; mine is slow. *Tū ushp bilugh* shatramī *ess : iñ ushp n'pā balas.*

452. It is three years since I turned Musalmān; I keep the *fast*. — *Trē sa bā ō̃ muzalmān bissam;* pochētr *ngānam.*

453. The time is near for breaking the *fast*. — Pochētr *peṛisth tur ess.*

454. My horse has become *fat*, and can't go. — *Iā̃ ushp* kaṛtab *ess: pā n'batt.*

455. My *fate* is bad; your *fate* is good. — *Iā̃st* miuk *digar ess; tō* miuk *lesst ess.*

456. My *father* and mother are dead: I am left alone. — *Iā̃st* tōtt *nūn mṛā: ō̃ts parkī* (*kūr*) *edsam.*

457. You are *fatigued*: I will give you a back. — *Tū* gatrabā *assish: achu kulom.*

458. Don't flee to Badakhshān, there is no *fear*. — *Badakshā̃ mē̃ na mugō, kā* widegh *na ess.*

459. I *fear* my enemy will kill me. — *Ō̃ts* widarnam *pachan warī ī jā̃rlā.*

460. Why have they run away? They have run away from *fear* of thieves. — *Kaiko maikiyā sar? Shtār dugē̃* vidraitī *mukiā.*

461. My brother *feigned* dead, and escaped by night. — *Iā̃st brā* mṛalogom (?) vizhom (?) *radur mikios.*

462. My father *fell* on the road. — *Iā̃si tōtt pott* piltiā.

463. Thy father *fell* into the river. — *Tū tōtt baglo* (*b'gol-o ?*) piltiā.

464. The *female* is usually cleverer than the male. — Jugur *manchī todī bilugh kshul ess.*

465. *Fetch* four men to make a bridge. — *Sūī postho shtowa manchiān* gaiets.

466. I have *fetched* four men. — *Iā̃ shtowa manchī* awāṛā.

467. This year many men have died of *fever*. — *Starak sa* randsōl *bitī bilugh manchī mṛā.*

468. My father is very ill; he has *fever*. — *Iā̃sī tōtt bilugh bradzo ess;* unsatt.

469. *Fever* has had hold of me for four days; my body aches. — *Shto wōs bā* ondsil *ī andsitī; jidd bradsonn.*

470. Last year very few men died of *fever*. — *Pō achok manchī* randsol *bītī mṛsī.*

471. The Ashrath valley men are useless for *fighting*. — *Asrett b'gol manchī* shōch *kusth dugē̃ digar ai.*

472. This year *figs*, apples, and peaches are sour. — *Inā sē tā̃* kiwitt, *paṛṛ, tsiren chinai.*

473. That man's *figure* and my brother's *figure* are the same. — *Ikīā manchī* wishirwoṛh *iāst brā* wishirwoṛh *eo asht.*

474. Take this ewer, *fill* it with water. — *Inī pashku nātī* (*ngātī?*) *âo* para kshi.

475. Your house is *filthy*; of course you will get ill. — *Tū amu* mol *ess*; *shtalē tū bradzowo bolass.*

476. I found (*find*) these clothes on the road. — *Am bazisnâ potto* waṛiām.

477. Thou art a very *fine* man. — *Tū bilugh* lē *manchī ess.*

478. I have nine *fingers*; you have ten. — *Ī non* angur *ai*; *tū tā duts angur ai.*

479. When you have *finished* work, I will give you food. — *Tū koi kudūm* poishabâ, *anjī prēlom.*

480. Cut down two *fir* trees for making the bridge. — *Sū testh dugē dū* ruganâ *peṭṭi giats.*

481. The *fire* is too much, subdue it. — Angā *bilugh ess, wāltī kshī.*

482. Make a *fire*-place in my house. — *Iā p'amu* angā-kutān *kshī.*

483. There is no *fire*. — Angā *ness.*

484. For the purpose of making a *fire*, fetch wood. — Angā *koṛ dār apsio.*

485. There is no *firewood* here; how can I make a fire? — *Anī* watesth dār *n'ai*; *kāktī angā kom* (*kulom*)*?*

486. My soldiers are very *firm* and will not flee. — *Iā spāhī bilugh* zorawā *ai, n'mukelā.*

487. This man came *first*; that man was second; Mirak was third. — *Inā manchī* panishār *oss*; *stā manchi ptiwar oss*; *Mirak troi wostha oss.*

488. Our people consider *fish* unlawful (as a dead thing) to eat. — *Emâ manchī* âo matsa *yosth dugē muldār ess kuttett.*

489. This business is not *fit* for a Mehtar. — *Inā kudūm mehrē* less *ness.*

490. The enemy's men carry a very big white *flag*. — *Pachan warī manchī bilugh âl kashīr* tuppdun *wanamess.*

491. The *flames* of that fire have got up very high. — *Askā angā* būs *ublindī enn.*

492. This country is *flat* like a hand. — *Inā watan dashpar purstha* diwar *ess.*

493. In thy house are many *fleas*, but in winter they don't bite. — *To p'amu* pakkī *bilugh asht : ziwōr n'yūttett.*

494. I am afraid of the Diwānbegī, for that reason I am *fleeing*. — *Diwānbegī widarnam, giaktī* mukonam.

495. If I *flee* on the road, the Mehtar's sepoy will catch me. — *Iã̄ p'pott* mukinjebâ *mehr spāhi wanamelā.*

496. The enemy has *fled*. — *Mashu warī* mikiā.

497. In Ranbūr there are no *flies* in winter. — *Zawōr Māmret* tawarik *n'aiesht.*

498. That man is *floating* on the river (having inflated his stomach). — *Ikīē manchī poiē* ktol ũrktī nosh kŏṛ.

499. A *flock* of my goats has come on the hill. — *Ĩ poshtrē dizho* dom tittī *afziā.*

500. From the melting of snow, the river is in *flood*. — *Inā zim wilitī gol* âo bilugh afziā.

501. Having taken a load of wheat and ground it, bring the *flour*. — *Ẽ bōr gum ngātī pshetī* brē *giats.*

502. On the Gangalwatt pass the *flowers* are pretty. — *Gāgra wott bado pagur* puṭik *shingir ai.*

503. Last year my mare *gave a foal*. — *Pō sē iãst ushpē ishtrī* ushp kaṛaĩs.

504. This year my mare is not *in foal*. — *Starak sē iãs ushp* shali *n'ess.*

505. Bring *fodder* for my horse and cow. — *Iãs ushp iã̄ gâo dugẽ* yūs *gats.*

506. You go in front; let him *follow*. — *Tū nashtarwai bō ; ikī* ptiwar *atsalā.*

507. You stay here and get *food* ready. — *Tū anīo nishē ;* ishâ *tyor kshī.*

508. My brother is a very *foolish* man. — *Iã̄ brâ bilugh* chaṭṭā *manchī ess.*

509. Yesterday my *foot* was frost-bitten on the pass. — *Dūs badu iã̄* kũr *lushtiā.*

510. Do you want a *foot* man, or a horse man? — *Tū* kũro *manchī aĩsh kuchiā, ushpo-sir manchī aĩsh kuchā ?*

511. I heard the thief's *footfall*. — *Shtãrē* kũr chut *p'kŏr gawā.*

512. *For* sake of my small child get clothes. — *Iãst permenstuk parmire* (*maṛire*) dugẽ *basná giats.*

513. We won't carry loads *for nothing.* — *Emâ* gijjã̃ *bōr n'ngāmâ.*

514. Is a gun good or a sword? *For* me a gun is good. — *Tapak less ai tarwach less ai? Iã̃* dugẽ̃ *tapak less.*

515. Sir! the soldiers are damaging our crops. *Forbid* them. — *Sāhib! Spāhī emâ ptul marmurī kuttett.* N'kshĩ̃r kshī.

516. I *forbade* them, but they don't obey (take counsel). — *Õ̃ts amno tã̃* n'kshĩ̃r kṛā; *varī n'wagattett.*

517. Turn him out of the house with *force.* — *Askā manchī* kaṛtẽ̃ *p'amu stẽ̃ taṛzhãr.*

518. Send me a guide to show me the *ford*, for the water in the river is quite low. — Âotre (tūr) *waṛõ̃sth dugẽ̃ pott zãṛl ĩ̃ manchī ńamō, gologh* (*golo āo*) *bilugh chāgh ess.*

519. Come! let us *ford* the river. — *Prēts! emā* p'âotre patrem.

520. This man is not of my valley, he is a *foreigner.* — *Inā manchī emâ b'gol manchī n'ess,* wūrā manchī *ess.*

521. On your *forehead* there is blood. What has happened? — *Tū* p'mino *loī nissis. Kai biss?*

522. On your horse's *forequarters* there is mud: make it clean. — *Tū ushp* ziritiliā *tã̃ shur tapol biss: dirē.*

523. Between Urgūch and Ranbūr there is a very big *forest.* — *Argich Konisht p'mijhu âl* zsul *assā.*

524. I have *forgotten* the order which the Mehtar gave me. — *Askā kudūm Mehr iã̃ tã̃ wiliāsim* p'mishtiā.

525. Thou art a very *forgetting* man; don't *forget.* — *Tū bilugh* p'mishtal *manchī assish;* n'p'mishtal.

526. If I *forget*, may God give me punishment. — *Shtalẽ̃ õ̃ts* p'mishtalom *Imrā bapdī azhalā.*

527. The Chitrāl new *fort* is stronger than the old fort. — *Shdrāl noi* kālo *siūmē kālo tã̃ lesst ass.*

528. How many *foster* brothers have you? — *Tū chok* chir* *brâ hōst?*

529. That child is not my *foster* child. — *Ikiā parmen iãst* chir *piṭr* n'ai.

530. I have ten *foster* sisters. — *Iã̃ duts* chir *sūs ai.*

531. Two Sāhibs are coming; I am sure they will want two *fowls.* — *Dū sāhib pott tã̃ atsand; õ̃ purjanam dū* kakkak *ragand.*

* Chitrāli idiom.

532. Last night a *fox* came and took off all my fowls. — *Dus p'tramjuk* wrigī *atti sang kakkak brā.*

533. To-day it is not cold: water will not *freeze.* — *Starak shil n'ess: âo* shē n'tilā.

534. The water of the river is *frozen.* — *Inā gol tã̄ âo* shē tin ess.

535. This fruit is stale; get *fresh* fruit. — *Stā kazhwajlı amı istai;* less *kazhwajlı gyats.*

536. That man is my *friend;* he is not a thief. — *Askā manchī iãst* sulī *azzā; shtan n'ess.*

537. To *frighten* him I said "many thieves have come"; only one thief has come. — *Ikīā manchī* widarosth *dugē gijjī kaṛsī "bilugh shtãr osthā"; ē shtãr haiss.*

538. All the *frogs* are dead from cold, not one is left this year. — *Shillẽ̄ tã̄* mãṛuk *sang mṛistai, inā sē eo dī n'asht.*

539. I am blind, I can't see; go thou in *front.* — *Ôts kãr assum, n'wṛantum: tū* nashtar waibō.

540. The *frontier* between Chitrāl and Badakhshān is very cold. — *Badakshā Shdrāl stẽ̄ p'mich* sirtã̄ *shil ess.*

541. There is no hoar *frost* this year, nor black *frost.* — *Inā sē* mẽ̄h *n'ess,* shē *dī n'ess.*

542. There is a cold wind on the pass; don't go! your ear will be *frost* bitten. — *Bado yuts dumī ess; tū n'ai! tū kōr* lushtilā.

543. What are you sulky about, that you make *frowns?* — *Tū kai kapā bissish,* miōk andṛ *kṛiss?*

544. Is that ewer *full* of water or milk? — *Inā pashku tã̄ âo* parē *kaṛsā zū* parē *kaṛsā?*

545. All the men of my village are assembled for the *funeral* of my father. — *Iã̄ tōtti* kānō *dugẽ̄ iã̄ bagrām manchī sang wasanṛistai.*

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546. All the boys of my village are playing (making a *game*). — *Emâ bagrām sang maṛiṛ* mishī *kuttett.*

547. Two donkeys have come into my *garden* and done much harm. — *Ī* b'durestān *dū kur attī bilugh najiss.*

548. The hill is very steep; the horse is *gasping.* — *Inā do bilugh ukṛī ess; ushp* shūskett.

549. My forefathers have lived in this village for four *generations.* — *Emā tōtt wāo inā bagrom shtowa* alo *biss.*

550. My grandfather was a very *generous* man (*great heart* man). — *Iā wāo bilugh* âl bidi-wā *manchī assī.*

551. The Aiyūn men can't make *ghī* (clarified butter). — *Angār manchī* ano *tyor kōn na battet.*

552. The Afghān soldiers came and took away four *girls* from my village. — *Aoghānī spāhī osth emā bgrom stē shtowa* juk *brā.*

553. My horse's *girth* has got loose; tighten it. — *Iā ushp tā* mushtē *jinjīl biss; wishtē.*

554. If you do well, I will *give* you five rupees. — *Tū lē kudūm karbâ pōch tanga* prēlom.

555. If you *give* me bread, I shall be happy. — *Tū boṛ* prēnjībâ *ōts kujhēl balom.*

556. I have *given* him seven rupees. — *Iā ikī sott tang* ptā.

557. The *glacier* is very bad this year, we can't cross it. — *Starak sē* inzaṛin *bilugh digar ess, awī na bam.*

558. Buy for me (bring me having given money) two looking *glasses* from the bazar. — *B' bzār stē maṛī prētī dū* taṛe *iā dugē gats.*

559. *Go on!* (horse), my horse is very lazy. — Pṛēts! *ushp bilugh beṛu ass.*

560. To-morrow I will *go* to Chitrāl. — *Dalkiē ōts Shdrāl* ēlom.

561. To-day you will *go* to Gairath. — *Shtarak tū Gairath* ēlosh.

562. The day after to-morrow we will *go* to Shīshī. — *Attrī emā Shīshī* ēmish.

563. They will *go* to Brōz. — *Amnā Broz* enda.

564. *Go* thou to Chitrāl. — *Shdrāl* ī.

565. Let them *go* to Chitrāl. — *Shdrāl* ellā.

566. The bābū has come to buy *goats*, but my son's goats are all dead.
Bābū gash *marī prētī ngūsth dugã aiyo, iã̃ piṭr* gash *sang mṛā.*

567. *God* is kind (great); perhaps my father won't die, I think.
Imrā *âl ess; shtalẽ̃ iã̃ tōtt n'mrlā washītam.*

568. The *War god* is very good to the Kāfirs. (¶)
Kato manchī dugẽ̃ Gish *bilugh lē asht.*

569. How long have you had *goitre* (been *goitred*) ?
Tū chi sē biss gur *bītī ?*

570. In my country is much iron, but not *gold*.
Emâ gul tã̃ chemu lē asht, sōn *n'ai.*

571. That farrier is a very *good* man.
Ikīā ushp watsâ amchol manchī bilugh damtōl *manchī ess.*

572. The Chitrālī houses are *good*.
Bilian amu lest *ai.*

573. In your country why do women carry the household *goods*, and men march empty handed ?
Shâ gul tã̃ kai dugẽ̃ jugūr trasu lattrī *ngand, mōch kai dugẽ̃ tsuiẽ̃ ettett ?*

574. This *gorge* (tight valley) is a good place to stop the enemy.
Pachanwarī band kusth dugẽ̃ ikīā aṛunī gol *lest ess.*

575. I dislike the *governor* of this country.
Inā watan tã̃ nanwṛī *iã̃ dugẽ̃ digar ess.*

576. In my country it is not usual to *graft* apples on pears.
Iã̃ gul tã̃ paṛṛ je tong giṭu kosth *chur n'ess.*

577. Do peaches come from seed or from *grafting* ?
Āṛu attī mẽsh botasalā giṭu kaṛbâ *botasalā ?*

578. Get one rupee's worth of *grain* for our horses.
Eo tangẽ̃ pul *ushpē dugã̃ gats.*

579. My *grandfather* and *grandmother* are both dead.
Wāo wāi *sang mṛā.*

580. The *grapes* of my garden are very big.
Iã̃ bdristān dros *âli pul ess.*

581. Bring green *grass* for my horse; he won't eat hay (dry grass).
Iã̃ ushp dugã̃ shila yus *gats; darī* yus *n'yātt.*

582. I am very *grateful* for the kindness which you have done me.
Tū bilugh mihrbānī kaṛsaṃn; ôts bilugh shamash *kuttam.*

583. That boy goes towards his father's *grave*.	*Ikīā maṛiṛ tōtts* pshin *tā̃ pretann* (?).
584. The traveller has brought his horse to *graze* in my garden.	*Wischīo amu ushpē iā̃st dristān* marmarī kusth *dugā̃ arwaṛā*.
585. My donkey is *great*; your donkey is *greater* than mine.	*Iā̃ kur* âl *ess*; *tū kur iā̃ kurē* tā âl *ess*.
586. You are very *greedy*; don't eat too much food.	*Tū bilugh* âl ktol-wā *assish*; *buṛī shiṛēn n'āyū*.
587. Spring is come: all the trees have become *green*.	*Wosut bā: sang stūm* poṛ *bā*.
588. My goats are *grey*; my brother's goats are all black.	*Iā̃ gash* kazhir *ess*; *brá-o gash sundī zhī asht*.
589. Why *grievest* thou? Thy horse is ill, but to me hope is he will not die.	*Tū kā dugā̃* zhuchī? *tū ushp bradsowai, iā̃ barē assabā n'mṛlī*.
590. Sir! all night we have been *grinding* corn at the mill, and the bābū won't give us a copper.	*Sāhib! emâ parochī pul p'apshẽ* pshissī, *bābū ē paiz n'prēnn*.
591. I know nothing about horses; send for the *groom*.	*Õ̃ ushp kudūm n'zā̃ṛtam*; ushp patso *walō*.
592. The horse is dirty with sweat; *groom* him with a wisp.	*Ushp bilugh ashpā biss*; *kshē mĩsh* kshē.
593. My horse is rolling from side to side on the *ground* and groaning, perhaps he has a pain in his belly.	*Iā ushp* palol *tā̃ uchpu palangett, shtā̃ṛt, õ purjanam ushpē tā̃ ktol bradzot*.
594. This *ground* is very damp, and not fit for standing up (erecting) tents.	Bhim *bilugh shil ess, jilamâ uchaiesth less ness*.
595. My boy has *grown* big.	*Iā̃ piṭr âl* biss.
596. My crop *grows* well on the ground this year.	*Starka sē iā̃st shiṛ ptul tā̃* warand.
597. Get a sharp man to *guard* my property.	*Iā̃st aspāp* trā̃chī bō *dugā̃ lesst damtōl manchī gaits*.
598. Mir Hamza is my *guest*; it is unlawful to kill him.	*Miramza iā̃st* wichâ *ess*; *jā̃risth less ness*.
599. My tooth is broken and my *gum* is wollen.	*Iā̃ dutt peṭang ess*; dodmōss *apsiss*.

600. The Amīr's soldires have come and taken away all the Kāfir *guns.* — *Kābul Amīro spāhī āyā Katõst* tapak *sang brā.*

601. My country men make *gunpowder* here. — *Iã watan tã manchī anī* dāru *tyor kuttett.*

602. A *gust* of wind came and took away all my clothes. — Dumī allangitī *atsitī ĩ sundī basnâ brā.*

H

603. I don't smoke tobacco; it is not the *habit* of my ancestors. — *Tamkio n'ksholam; tōtt wāo* chor *ness.*

604. From the *hail* of the heavens my crops are damaged. — *Badist* azhir *attī dngã iãst ptul digr bā.*

605. The *hair* of the head of my father has become grey. — *Tōtti she* zhū *kazhīra bistai.*

606. The goat's *hair* is good for making carpets. — *Gash* zhū *zhõ kusth dugẽ lessta buttett.*

607. This is a big apple; I'll give *half* to you, and *half* to your son. — *Inā âlī paṛṛ ess;* chillai *tū prom, ē* chillai *tū piṭr prom.*

608. We are all tired; we will *halt* here. — *Emâ sang gatrā bosamish; anīo* wasemâ.

609. In that *hamlet* there are ten houses. The enemy is in this *hamlet.* — *Ikīā* bagrom *dotsam amu ai. Inā mashu* bagrām *ess.*

610. Call a blacksmith; tell him to bring a *hammer.* — *Barī walo;* samtonn *awēlā.*

611. You are a fool, you don't know the difference between right *hand* and left. — *Tū chaṭṭa assish; tū pachũr* dusht *kō* dusht *n'zhãṛtish.*

612. A thief cut off my *hand.* — *Shtãr iãsī* dui *peṭiā.*

613. Bring a *handful* of grain for my horse. — *Iãst ushp dugã ē* gor *pul gats.*

614. I have brought two red *handkerchiefs* from Peshāwur. — *Ots dū zĩr* hōst sūsnī *Peshâr stē awaṛissī.*

615. The *handle* of my axe is broken. — *Iã petdrī* dōn *peṭangess.*

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616. *Hang* my pugri on the branch of that tree.	*Iãst sharr ikīā kāna tsâ tã* barpachargo psā (?).
617. If you are *happy*, I am contented; if you are angry, I am discontented.	*Tū* kuzhān *ashībâ õ dī kuzhāṇ assum; tū kapā oshībâ õ dī kapā azzum.*
618. This hill is very *hard*.	*Iṇā pashu bilugh* dagar *ess.*
619. I fear thee; thou art a very *hard* man (of a bad heart).	*Õ vidarnom; tū* digar bidī-o *manchī assish.*
620. The Maulais don't eat *hare's* flesh.	*Maulai manchī* rakūs *ano n'chashand.*
621. Is your *harvest* good this year?	*Starak sē tā* katī *less tuiā?*
622. This year my *harvest* is not good.	*Starak sē iãsī* katī *less n'ai.*
623. The *harvest* is very early this year; last year it was late.	*Starak sē* gompōk *kuiyẽ āyā; pō sē* gompōk *drē āya.*
624. My brother *has* a gun.	*Iãsī brâ tapik* wâs.
625. The Bashgalīs *hate* the Afghān priests.	*Aoghānī mullā katõ kē* (?) mish ess.
626. I *have* a sword but not a gun.	*Tarwaj* wâsam; *tapik na* wâsam.
627. The Chitrālīs *have* not got a gun.	*Bilian tapik na* wâi.
628. The Kāfirs don't keep *hawks*.	*Katā marē na* umattett.
629. It is three months that my cow is eating *hay* (dry grass), so she has become thin.	*Trē mōs biss iã gâo* darī yūs *yutt: daḍar biss.*
630. Bul Khān hit me on the *head* with a stick; it pains much.	*Bulkhān manoī mẽsh iã* pshai *wanā's; bilugh bradzott.*
631. Gumāra is the *head* of our clan.	*Gumāra iã tōtt brâ tã* nanwṛī *ass.*
632. The *head man* is very ill and seems on the point of dying. (¶)	Jasht *bilugh bradso-wā ess; tyor mṛlā.*
633. The horse's *headstall* is broken; he is going loose in the stable.	*Ushpē* yangut *peṭangā; ushp amu uchpo afzett.*
634. The manure has got in a big *heap* here.	*Anī bilugh tsū* uleṭṭ *biss.*

635. I *heard* the sound of a gun; didn't you *hear* it? — *Tapkē wanisthā iā* p'kōr *gwā: tū* p'kōr n'gwā?

636. On the *hearth* are many ashes: sweep them up with a broom. — *Iã̄* postao *assā lē ass: skā mesh skā.*

637. Inside this fort is much *heat*: there is no wind. — *Kālo tã̄ atũr* tāb *le butt: dumī ness.*

638. Take away this ghī and *heat* it, and then bring it back. — *Ano ngātī* tapētī *giats.*

639. The coolies say our loads are very *heavy*; we cannot go. — *Barwai warī kuttett emâ bōr* gāno *ai; emâ ē na bam.*

640. Make a *hedge* of thorns around my field. — *Iã̄ ptul pachūrē, tarīn* watarawa (?) *kshĩ̄r.*

641. Yesterday I walked much; my *heel's* skin is come off. — *Dūs bilugh pilingam; iãst* kurktã̄ *cham peṭangwā.*

642. The Kāfirs have never heard of a *Hell*. — *Katȭ tã̄ p'kōr n'gosā* dsudsuk *assā katī.*

643. The Kāfirs do not know (the difference between) Heaven* and *Hell*. — *Katā* dsudsuk *ojē bihishte* (*badiste*) *n'zã̄ṛtett.*

644. Give me *help*; I am tired; I am done up; I can't lift my load. — *Iã̄ mẽ̄sh* puru *kshī; gatrā bosam; anīo wopsanasum; iã̄ bōr ngā n'battam.*

645. All my fowls are *hens*, I have not even one cock. — *Iã̄ sang*'ishtrī kakkak *aiesth; ē dī nai kakkak n'aiesth.*

646. Get out! *Henceforth* I won't see you at my house. — *Prēts! Īē!* p'starak stē *p'amu n'wṛantam.*

647. Pīr Khān's son is the *henchman* (or food distributor) of the Mehtar, and Mīr Khān is his cook. — *Pir Khān piṭrs mehr* buṛi churz *ojē Mir Khān mehr ano kchāl ess.*

648. Last year a *herd* of ibex was *herding* on this hill top. — *Pō sē marish ē* dom *inā bado p'khur* dom *tiness.*

649. Come *here*. I'll whisper something (some word) to you. — Anī *ats. Tū warī p'kōr ajholam.*

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* It appears there are no words, except the evidently Persian words, for heaven and hell.

In "Account of the Kingdom of Caubul" (Elphinstone) the words "Burryle boola" and "Burry duggar boola" are given for heaven and hell. *Lē bola* means "is good," and *digar bola* "is bad." In the Bashgalī there is a word *barē* which means "fate, hope, luck."

650. Flee by night; *hide* in the day time. *Radhar mugō; gajr* chusht eshtinājē.

651. Let us *hide* here; the enemy shall not see us. *Anī* attā *bamâ; pachan wari n'vrēlā.*

652. *Hide* me in such a place that the Chārwēlo shall not see me. *Ī attkī* attē kshī *Chārwēlī n'vrēlā.*

653. This hill is *high*, but not very steep. *In dō* dargrin *assiā, urkrī n'assiā.*

654. In the *highlands* it is always cold; down low it is hot. Sarētā *parē wōr shallā bonā; badūrē tabī buttā.*

655. This *hill* is not very stiff; that mountain is very steep. *Inā* ashtr *âl n'ess; ikiā dō bilugh urkrī ess.*

656. I can carry your load *down-hill*, but cannot take it *up-hill.* *Ots tū bōr* brūlē *ngā balam,* atōrē *ngā n'balam.*

657. We have marched much, but, up to now, the top of the *hill* does not come in sight (or we can't see). *Bilugh piliangsamish, pstarak wik dō shai n'waroins (wār n'bamâ).*

658. *Hill-men* are very powerful. Men of the plains are very small hearted. Atōr manchī *bilugh karwā asht. Badeore manchī parmenstuk zira mēsh asth.*

659. On the other side of that white *hillock* is my house. *Igē kazhīrī* pit *tibar iā amu ess.*

660. The *hilt* of your sword is so small I cannot clutch it. *Tū trowōch* misht *parmenstuk, damen n'battam.*

661. The horse of *him* is lame. My horse is lame and to-morrow I shall *hire.* Igiē *ushp kutâtt. Iā ushp kutuss; dalkiē ushp ngālom.*

662. On the *hind-quarters* of my black horse are two white spots. *Iā zhī ushp* ptibr *tā dū kazhīr prots ess.*

663. My horse is lame: to-morrow I shall *hire* another animal. *Iā ushp kutâtt; dalkiē wārē ushp* wagalom.

664. *Hitherto* I have had no illness. *Iā* starak wik *kai bradzo na biss.*

665. My horse doesn't stand still; I can't dismount. *Hold* him. — *Iã̄ ushp otī na batt ; ō̃ts wāwats n'battam.* Wanamā.

666. Take care! There is a *hole* in front of you: come back. — *Taraĩchī bō! tū p'nishr* kadr *ess : ptior ats.*

667. The enemy are hidden in the *hollow*: I have seen them with my own eyes. — *Pachanwarī bugdrē p'mish* attā *bistai : yost achē̃ vrē waṛiām.*

668. In that forest are *holly* trees and no other. — *Askā pashuī tã̄* wanzī *kāno asth, wāre kāno n'aiesth.*

669. The Afghāns have eaten all my *honey*. — *Aoghānī manchī emâ sundī* mārchī *iãr.*

670. Thou art a thief! Thou hast no *honour*. — *Tū shtãr assish ; tū kai* jirik *n'ess.*

671. From pulling at a *hookah* too much, my head aches. — Chillam *bilugh kshaiesth dugã̄, iã̄ tã̄ shai brạdzott.*

672. I *hope* my father will arrive here at sundown. — *Iã̄* bapdī ess *tōtt sū pinjebā allonn.*

673. Yesterday I shot with a gun an ibex which had only one *horn*. — *Dus tapkē̃ witī mirish jãronn* (?) : *ē* shī *wâssiā.*

674. There are so many *hornets* in my house, I can't enter it. — *Iã̄ p'amu azhik* bamo *asht, atto en n'battam.*

675. Thy *horse* is a male. — *Tōst* ushp *nāh ushp ess.*

676. My father's *horse* is a female. — *I tōtto* ushp *shtarī ushp ess.*

677. The Mehtar gave me a *horse* and a mare. — *Mehr ē* neo ushp *ē ishtrī ushp ptās'm.*

678. Why have you given me a bad *horse*? — *Tū iã̄ digrī* ushp *kā ptās'm*|?

679. Don't give me a stumbling *horse*. — *Iã̄ piltalī* ushp *n'gyats.*

680. Is a male *horse* good? Or a female? — *Shtarī* ushp *less ass nāh ushp less ess ?*

681. The female *horse* is lazy. — *Shtarī* ushp *dangar ess.*

682. A male *horse* is very fast. — *Nāh* ushp *bilugh shigil ess.*

683. In every Kāfir village there is a maternity *hospital*. (¶) — *Sundī katō̃ grām ē* pshar *ezz.*

684. Here there is no snow, it is *hot*, and good for tents. — *Anī zīm n'ess,* tabī *ess, jilamâ dugã̄ less ass.*

685. My *house* is very far, but your *house* is very near. — *Iã̄ amu biliuk gujr ess, tū amu tawarẽ̄ ass.*

686. In this village how many *houses* are there ? — *Inā bagrom chok* amu *assil ?*

687. My brother's *house* is very dirty. — *Iā brâ* amu *bilugh mul ess.*

688. *How much* ghī shall I bring ? — Chok *ano awēlom ?*

689. Why is that man *howling ?* — *Ekiā manchī kai dugã̄* châ witt *?*

690. I am very *humble.* — *Õ̃ts bilugh* drushtī-wā *assum.*

691. In my country bulls have no *hump.* — *Iã̄ gul tã̄ ashē* kū *n'aiesht.*

692. That *hunch-backed* man is the son of a mullah. — *Ikiā* wāo mushtar *mullā piṭr ess.*

693. Thanks to keeping the fast, I am very *hungry*, and have become very thin. — *Pochētr ngutesth dugã̄*, âttā *bissam : biluk daḍr bissam.*

694. The Mehtar has come to *hunt* (make sport). — *Mehar* shuṛṭṛ *kusth dugã̄ aiyo.*

695. The doctor is clever and won't *hurt* you. — *Tapip biliuk ushukul assiā, tū nē* bradzāott.

696. That woman says "my *husband* is dead." — *Askā jugūr gijjī kuttā " iãst* mōsh *mṛiss" kuttā.**

I

697. The *Ibex* are not here; they have gone to the high hills. — Mirishen *anī n'aiesth ; âl dō tã̄ gwā.*

698. I have seen no *ice* anywhere this year. — *Inā sē* shie *kōr n'waṛiām.*

699. I have an *idea* that this year there will be much heat in summer. — *O* woshtettam *inā sē wazdōr biliuk tāp bolā.*

700. Thou art *idle* ; this is not time for sleep. — *Tū* yush *assish ; inā wēl pshu wēl n'ess.*

701. From excessive laziness thou hast become an *idiot.* — *Tā biliuk pshuik oss ; askē dugã̄ tū* chaṛṛā *bissish.*

* The last word of the sentence seems pleonastic : see also sentences Nos. 868, 1055, 1081, 1177, 1422, 1423, 1483, 1522. There are other sentences of similar construction (*e.g.*, 819, 930, 1356), in which this last word is not used. This is one of the many points on which the Kāfirs, who were employed to translate, disagreed.

702. *If* you go, I will go. *If* you don't go, I also won't go.	*Tū enjī* bâ *ō̃ dī ēlom; tū n'enjī-* bâ *ō̃ dī n'ēlom.*
703. Thou art *ill*: come with me to hospital: I'll give thee medicine. My brother also is very *ill*.	*Tū* bradso *oshī: ī mē̃sh ozhumā tā̃ ats: ō̃ts azhur prēlom. Iā̃sī brâ dī biluk* bradso *ass.*
704. Very well; I am coming *immediately*.	*Lē; ō̃ts* sapp *ēlom.*
705. He is a very *impudent* fellow.	*Ikīā manchī bilugh* chaṭṭā *ess.*
706. *In* my house my child (only) is left behind, and no one else.	*Iā̃st* p'*amū attā iā̃st piṭr ass; wārā n'ai.*
707. You are a very *independent* fellow, I will punish you (beat).	*Tū bilugh* to chitt* tā̃ *manjī ashī, tū wilom.*
708. You are a very *industrious* fellow.	*Tū biliuk* kudūm kul *manchī assish.*
709. I am an *inhabitant* of Brōz.	*Ō̃ts Brōz* wārī *assum.*
710. The Afghāns have done much *injury* here.	*Aoghānī manchī anī bilugh* dagar pilingī *kaṛs.*
711. I did not kill Mīr Khān, I am *innocent* (have no crime).	*Ots Mirkhān n'jā̃riss, kā* dush n'wâsam.
712. A coolie has fallen head downwards and is quite *insensible*.	*E barwai shiē yū̃r bītī piltiss; biluk* bē̃ṛā *biss.*
713. *Inside* my box is a lot of paper.	*Adrē tā̃* atē̃r *bilugh ptī ai.*
714. What do you *intend*? Shall we go to-morrow or not?	*Tū kai* bidī ess *? dalkiē̃ ēmâ ta n'ēmâ ?*
715. According to your *intention* (as you please).	*Tō* chitt.*
716. I don't *intend* (my heart is not).	*Iā* chitt *n'ess.*
717. To *irrigate* my fields I will make a water channel.	Parē̃st *dugā̃ ptul tā̃ yō epamâ.*
718. I want *iron* to make an axe.	*Padrī kaṛosth dugā̃* chimr *ō̃sh kotam.*

* Apparently a Chitrālī idiom (707, 715, 716).

719. There is not one *ironsmith* in Aiyūn. *Angār eo dī* baṛī *n'aiesht.*

J

720. You are a very *jabbering* man. *Tū biluk* warī walal *manchī assish.*
721. *Jackals* make a great noise at night. *Shiāl radhar bilugh chā witt*
722. There is honey in the *jar.* Kuni *tā atūr mārchī assā.*
723. My *jaw* is broken by my falling. *Lunisthi mish* akilattī *peṭangwā.*
724. He is a very *jealous* (bad heart) man. *Ikiā manchī bilugh* digar zira-wā *manchī ess.*
725. It is not good for boys to *jest* too much. *Maṛiṛ mēsh bilugh* mishishth *less n'ess.*
726. My brother gives a lot of *jewels* to his wife. *Iā brā shtrissē* gaṛ lē prēttī.*
727. This year there is no *juice* in the apples (not *juicy*). *Inā sē paṛṛ* aruzwai *n'bistā.*
728. The *junction* of the Luttkhū and Mastūj rivers is a plain, not a gorge. *Mastīj gol āo Lutkui gol āo* ē pur bitta *tā diwar ass, aṛunī gol n'ess.*
729. The wood of the *juniper* burns very well. Sarēz *dāo angā kaṛbā lessta parchitta.*
730. The Mehtar has *just* come from Broz. *Mehr Broz tā* starak *aiyo.*
731. Do me *justice*! I am innocent. *Iā* isop *kshī! ō dush n'wāsam.*

K

732. The *Kāfir* language is very hard to learn. Katō *warī biluk n'zāṛasth assā.*
733. I am off on a journey. *Keep* this box for me. *Baduṛ samiritsam. Inā adrē iā dugā* ūtē.
734. Why have you not *kept* some bread to-day? *Achok boṛ pstarak kyā na* awitārā *?*
735. I was very hungry, so I *kept* none. *Biliugh āttā bissī, giaktī* n'awitārā.

**Ishtrī-s-ē*, wife-of him-to.

736. My servant has lost the *key* of my box. *Iāst shodr iãst adrē* askuẽ *psess.*

737. Why do you *kick* my horse? I will *kick* you. *Tū kai dugā iã ushpē* pâ vich; *tū* pâ vilom.

738. If you *kick* me, I will beat you with a stick. *Tū iã* pâ vichī õ *tū manoiā wilom.*

739. I have an intention to *kill* you. *Iã chitt bitto tū* jãrlom.

740. You are a very *kind-hearted* man. *Tū bilugh* lē bidiwā *manchī assish.*

741. To show *kindness* to a snake is not a good policy. *Bibimst mẽsh* mishishth *lest kudūm ness.*

742. The *king* has taken a bride. Mehr *shtrī awariss.*

743. In my *kitchen*, food is being cooked for all the men. *Iã* buṛī kutan amu *tã sang manchiān dugā anjī tyor kuttett.*

744. A *kite* came down and took off my chickor. Zhī marē *oz iãst urṛ brī.*

745. A stone hurt my *knee*, as I was marching yesterday. *Dus piliang tã* zān *pa wott pūpta.* (?)

746. Get a *knife* to cut meat. *Ano peṭasthā* kato *giats.*

747. What art thou *knitting*? I am *knitting* a choga. *Tū kai* oshich? *Ōts shugā* oshinam.

748. My rope has got *knotted.* *Iã kanik* gittangus.

749. What is your name? What is your father's name? I do not *know*; my father does not *know.* *Tā kyā nām ess? Tōttā kai nām ess? Iã* shū ness; *tōttio* shū ness.

750. I do not *know* the Chitrālī language. *Õ Bilian warī* n'zāṛlsam.

751. I do not *know* Umrā Khān. *Õts Umrā Khān n'* jāṛlsam.

L

752. For men to do *labour* is good. *Manchīān dugã* kudūm *kshī less.*

753. Get a *ladder*, I'll go on to the roof. Chik *giats, pkrūm ēlom.*

754. My hens have *laid* four eggs to-day. *Iā ishtrī kakkak starak shtowa azio* kaṛistā.

755. All the water of the *lake* is frozen. — Panīlē *āo sundi she tin ass.*

756. My white *lamb* is lame to-day. — *Iã̃ kashīr* wakī *strak gujr kuttātt.*

757. My horse is *lame*; all our horses are *lame*. — *Iã̃ ushp* kuttātt; *emâ sundi ushp* kuttāttett.

758. A *lammergeier* came down from the sky and took off my cock. — Zhī marē *badist tã̃ wō āyo kakkok damītī gwā.*

759. Why does not my *lamp* give a light? — *Iã̃* tel *kaikotī ruch n'buttosal?*

760. My *land* is not good for barley. — *Iã̃* bhīm *rīts dugã̃ less n'ess.*

761. All the *land* is useless (not arable). — *Sang* bhīm *n'utkor ess.*

762. Is the *land* around your house cultivated or waste? — *Tū p'amu ptior* bhīm *ābād assett zajīr assett?*

763. Is your house on the high *lands* or low *lands* (valley)? — *To pamu* sirtan *tã̃ sett* shor *tã̃ assē?*

764. The Kāfir *language* is very sweet. — *Katõ* warī *bilugh aruzwā essā.*

765. This horse is small: get a *large* one; for my father is a *large* mān. — *Inā ushp parmenstuk ess:* âl *ushp giats; iãsī tōtt bilugh* âl *manchī assā.*

766. *Last* night I went to Broz. — Dus *rador Bruts gūssam.*

767. *Last* month I was ill, now I am well. — Pō-ē *mōs bradzowā assium, starak adugẽ assum.*

768. He made many excuses; at *last* he took his load. — *Ikiā manchī bilugh tutī ptā;* pēlik *bōr ngūtā.*

769. You have come *late*: there is no load for you. — *Tū* drē *aiyosh: tū dugã̃ bōr n'aiesht.*

770. You have come *late* (inopportunely). The Mehtar has not *leisure* to hear your (written) petition. — *Tū* malāl* *botī aiyosh. Mehr tū patī kōr kusth dugã̃* shotik *n'ess.*

771. Why are you *laughing*? The Diwānbēgī is angry. — *Tū kai dugã̃* kanich? *Diwānbēgī mashu kolann.*

* As in Chitrālī.

772. Adjoining my house is a very pretty *lawn* and fruit trees. *Ī pamu ptior bilugh shingīra* brunz *ass ; kachwach kāno dī asht.*

773. My horse is very *lazy* ; yours is fast. *Iā ushp* n'pā baless ; *tū ushp shatramī ess.*

774. The dog is *lazy* and does not bark. *Krũī* digar *ess ; n'raṭṭatt.*

775. I shall get off my horse ; you *lead* it. *Õ ushp tã̄ wāo atsolam ; tū* ngātētī *giats.*

776. *Lead* thou ; I will follow thee. *Tū* panoi bō ; *õ tū ptiwar atsolam.*

777. You four men *lead* ; we four will follow. Shâ *shtowa manchī* panoi bõr ; *emâ shtowa manchī ptior atsomā.*

778. Get *lead* to make bullets. *Purik kusthē dugā* tūch *giats.*

779. If we kill the enemy's *leader*, all will flee. *Emâ pachanwarī-ē* jasht *jārlmâ pachanwarī manchī mukēlā.*

780. The enemy's *leader* has fled. *Pachanwarī* jasht *mukiss.*

781. I can't *learn* the Chitrāli language : it is very difficult. *Bilian warī* pilangon (?) *n'battam : biluk zur assā.*

782. To make (sew) pubboos bring some ibex *leather*. *Wetso shewesth dugã̄ mareshin* chiom *gats.*

783. Why hast thou gone ? I did not give thee *leave*. *Tū kā gā-osh ? Iã̄* pur *n'grussish.*

784. Come back ! I do not give thee *leave* to depart. Break up this wood : then I will give thee *leave*. *Anī ats ! Tū* purū *n'ngattam. Dār pēṭē ; tū* samīlam.

785. We shall *leave* Chitrāl at daylight to-morrow. *Dalkiē emâ ruch bibâ Shdrāl stã̄* ēmâ.

786. At time of starting *leave* the yellow dog behind. *Samrī bâ zĩr krũī* taṛā kshī.

787. Summer has gone ; the *leaves* of the tree are falling. *Wizdōr gwā ; shtōmatã̄* poṛ *wiaziā.*

788. A horse will go, but it must be *led*. *Ushp ailī*, wanamdī *barēbā.*

789. The Mehtar has eaten his food ; this much meat is *left*. *Mehr yash iãro ; ajik yash* uttā bistai.

790. Why is Pīr Khan *left* behind ? He is not ill. *Pirkhān kai dugã̄* wopsin *ess ? Bradzo n'oss.*

791. My right *leg* aches; my left *leg* is all right. *Iãst pchũtar* chōn *bradzott*; *kõwar* chōn *lesst ass.*

792. To-day I have no *leisure*; come to-morrow. *Starak iã* wōm *n'ess*; *dalkiē ats.*

793. I will *lend* you one rupee for two months. *Tū ē tang dū mōs tã* dã kulom.

794. I *lent* you one rupee last year, you have not given it back. *Pō sē ĩ ē tang* dã kaṛsish, *tū ō n'ptā'm.*

795. Chānlu killed a large *leopard* on the mountain yesterday. *Dus Chãlū bado shai âl* juṭ *jãriss.*

796. Don't bring so much ghī; bring *less.* *Ajik ano n'gyats*; achok *giats.*

797. A load of my grass has fallen into the river. *Let* it alone. *Iāst ē bōr po-ē gwā. N'cho*; piz *bilā.*

798. A man has brought you a *letter* of the Mehtar. *Manchī tū dugā Mehr'st* patī *awaṛiss.*

799. What is the use of telling *lies?* Mizhosth *kai ōt* (*od?*) *ess?*

800. The Chitrālīs tell many *lies* (are very lying). *Bilian bilugh* mishāl.

801. Sir! this boy tells many *lies.* *Sāhib! Inā maṛiṛ bilugh* mishott.

802. If you tell *lies*, I will beat you. *Tū* mishoch *silibo wilom.*

803. A woman's corpse is lying on the ground; I am sure there is no *life* in it. *Jugūr mṛiss akīō bhīmā wōṭṛiss*; *ōts wizhanam ikīā tā* shū *ness.*

804. My house is dark; *light* it. *Iã pamu andhaṛ biss*; roch kshī.

805. The coolies say "our loads are very heavy: *lighten* them." *Barwai gijjī kund emâ bor gãwā asht*; lugā *kshī.*

806. Tell the man to *light* a fire. *Manchī walō angā* parchiālā.

807. I saw the *lightning*; I did not hear the thunder. Deshpilsal *waṛiām*; *uḍeṛī n'sangāyā.*

808. These two brothers are exactly *alike.* *Amnī dū brâ ē yōr asht.*

809. My *lips* are split with the cold. *Iã* yūsht *shillē tã pēṭangwā.*

810. *Listen!* I think a thief is coming. Kōr kti! *bibdī kshām shtãr aiyo.*

811. Don't give my horse much grain, give him a *little.* *Iã ushp pul lō n'ētē*, achok *ptē* (*?*) (*prē*).

812. Give me a *little* food. *Iã* achok *bṛē* prē.

813. Where dost thou *live*?
Tū kāwo gul tã buch ?

814. I *live* in Broz.
Ots Brāz nishinissam.

815. One coolie has brought a *load* of snow.
Ē barwai zīma tã bōr *awāyā*.

816. Why have you *loaded* my gun ?
Iã tapik tū kai soss tã attushiss ?

817. The *locusts* have done much harm to my crops.
Gushrogu *iãst ptul biliuk pīss kṛiss*.

818. This mountain is very *lofty*.
Iyē bado bilugh opignâ *ess*.

819. The coolies say "We cannot drag so large a *log*."
Barwai walettett (*gijjī kund*) "*emâ ajistuk âl* argru *kshon n'batta-mish*."

820. This *log* is very long: cut it exactly in two.
Inā argru *biluk drigrī ass: p'mijhū pēṭang*.

821. My *loin-cloth* is tight; loosen it.
Iã shirr *wishtī ass; jijil kshī*.

822. *Look!* when the coolies appear, tell me.
Aĭsh kshī ! *koī barwai waṛībá iã walō*.

823. The men of this village are very poor; no one has a *looking glass*.
Inā bagrom manchī biluk drushtī-wā manchī asht; eo dī taṛē *n'aiesht*.

824. The government soldiers don't wear *loose* clothes.
Sirkāro spāhī frāk *zapp n'amjind*.

825. The Chitrālīs let their horses *loose* in this forest in summer.
Bilian manchī wizdor amshīest ushpān ikīā psōn nachâttett.

826. My horse's girth is *loose*: tighten it.
Iā ushp trang jijil *biss: ikīō wishtē*.

827. I took a herd of goats yesterday on the top of the pass. I have *lost* them all.
Dus gash dōm badō shai awaṛissī: sang ketī psiā.

828. The coolie says he fell and his load is *lost*.
Barwai gijjī kutt ō paltiosam, bōr psiā.

829. A man is going, a *lotah* in his hand having taken.
Ē manchī kuniyā *b'dosh damētī prētt*.

830. Last night a *loud* sound came on my ear. I don't know what can have happened.
Rador kotẽ *warī iã p'kōr gwā. Kai warī bosel iã shū n'ess*.

831. In spring my garden is very *lovely*. — *Bosut wokt tã iã darestã* shingira *bã.*

832. All the coolies have come: they have done no *loss* (harm). — *Sang barwai aiyã; kai* bãpsã *n'kṛisiã.*

833. I heard the sound of the *lowing* of the cattle. — *Gã* aṛsett: *iã sangãyã.*

834. Chitrãl new fort is down *low*; the old fort is higher up stream. — *Shdrãl noi kãlo* nĩr *ess; sium kãlo chĩr ess.*

835. I have sown *lucerne* seeds here. — *Ani* mushich *bĩ ashiss.*

836. Your *luck* is good; mine is little. — *To* barẽ *lẽ assiã; iã* barẽ *utettĩ ess.*

837. That coolie is not weak; he is a *lunatic*. — *Stã barwai daṛẽ n'ess;* beṛ *ass.*

838. My *lungs* ache from much coughing. — *Bilugh kassetum:* atũr *bradzott.*

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839. That man talks much nonsense; I think he must be *mad*. — *Stã manchĩ bilugh beṛãn walett; õ purjitom* chaṭṭa *assel.*

840. The *magpie* is not a bad bird; he does not eat up our *maize*. — Biliankor *digar marangats n'ess;* jigor *n'yãtt.*

841. I have given money; if any *man* is dissatisfied, let him tell me. — *Ĩ paiz ptã; kãchĩ* manchi *n'shotinestabã, ĩ walã.*

842. My horse's *mane* (*neck hair*) has got bad; he has mange (rubs it). — *Ushp tã* maroik (marengi) *tã* dro (zho) *digar bistai; changrõt.*

843. You have no *manliness*, you are become idiotic. — *Tũ kai* less bidĩ *ness, tu chaṭṭã bissish.*

844. Much *manure* is collected near my house. — *Iã pamu torẽ bilĩuk* dsul *wasanṛistai.*

845. On that hill are *many* thieves. In my village there is not one thief. — *Ikĩã pashĩ tã shtãr* lè *asht. Iã bagrom eo shtãr n'ai.*

846. Is Bragamatal a full day's *march* to Chitrāl or nearer? It is a two days' *march*. For a man with a load it is a three days' *march*.
Bragamatal Shdrāl ē gujr pott *ess tawarē ess? Dū gajr* pott *ess. Barwai bōr ngāti trai gajr* pott *ess.*

847. What *mark* is that on your hand?
Tū dush tā kai nizhân *ess?*

848. The *Markhor* have not come down this year from the hill.
Starak sē shāru *badō stē yūr n'āyā.*

849. Many men have come for my brother's *marriage*.
Iā brâ jugūr awṛī *iādugā bilugh manchī wasanṛistai.*

850. My brother *married* (took a wife) last year.
Iā brâ pō sē jugūr awṛī.

851. Look! Mirak's horse has got bogged in a *marsh*.
Aīsh kshī! Mirak ushp shur *tā wurshiā.*

852. You are *master* (great)! I am your servant.
Tū âl *azhī: ōts tū shodr assum.*

853. What is the *matter* with you?
Tū kai bissish *?*

854. What is your *meaning*? I can't understand your speech.
Tū kai manīchī*; tū wari n'purjosam.*

855. It is three days since I have eaten any *meat*: so I am hungry.
Troi wōs ano *bitṭā iā n'iār: âttā bâ.*

856. My servant coughs much; what *medicine* is good for him?
Iā shodr bilugh kasett; ikīō dugō kai ushâ *lestabalā?*

857. My stomach is swelled from eating (I have eaten) too much *melon*.
Karbiza *bilugh iārā iā ktol âlla bā.*

858. The ghī is frozen: *melt* it.
Ano shē tin ess; ikīē tipāō.

859. My cloth is torn: sew it (*mend* it).
Iā bazinā ushī bistai: ikīā shiwē, (lesta kshī).

860. My gun is broken; get a carpenter to *mend* it.
Iāst tapak peṭangess; ikīā less kūsth *dugā dāo sellē giats.*

861. In Chitrāl there are many *mendicants*.
Shdrāl kalandarē *bilugh ashṭ.*

862. The *merchant* is a great thief and always lies.	Sâdawai *bilugh shtãr ess; sang wōr ladēl ess.*
863. Be *merciful*: if you are *merciless*, you will go to Hell.	Odh *bō; tū* mash kotish *tū dozako tã ēlosh.*
864. The Mehtar has sent two *messengers* to the Khān of Dīr.	*Mehr Dīr Khān dū* manchī laḍer *kṛishtai.*
865. At *mid-day* there is great heat. Just at *mid-night* it is cold.	Grish *bilugh tōp butt.* Rador barbōr *shillā butt.*
866. I am thirsty, I will drink *milk.*	*Iã áo pig biss,* zu *pilom.*
867. Bring the cow to *milk* her. I have *milked* the cow.	*Gáo giats,* dolamāo. *Gáo* dulē.
868. The bābū says "grind the barley"; but there is no *mill.*	*Bābū gijjī kutt "rits pshiō" kutt;* apshiān *n'ai.*
869. The *miller* says the stone of his mill is broken.	Apshiān manchī *gijjī kutt apshiān wāṛ peṛingess.*
870. My cultivation is bad: I have no wheat, only *millet.*	*Iãst ptul digar ess: gum ness,* katsâ *ess.*
871. I have heard that in this valley is a *mine* of lead stone.	*Iã p'kōr gwā inā b'gul ashtrutt tuch* kōn *ess.*
872. There is much *mist,* and one can't see the enemy.	*Bilugh* mẽh *biss, pachanwarī waṛantan n'buttett.*
873. I made a *mistake*; three men have come, not four.	*Iã* larissâ: *troi manchī aiyā, shto manchī n'aosht.*
874. *Mix* this medicine with water and drink.	*Inā wushē āo mish* suntrô *katī pī.*
875. I am very poor and have no *money* whatever.	*Biliuk kai nowā manchī assum: iã mẽsh ē* paiz *dī n'aiesht.*
876. There are clouds, so the *moon* is not well visible.	*Nāru'ssā,* mōs *lesstakā n'waṛon prētt.*
877. To-morrow evening is new *moon.*	*Dalkiē salkēn wār noi* mōs *atsēlī.*
878. To-day is half *moon.*	*Starak gajar* napūṛ *ess.*
879. It is two days after full *moon.*	Mōs *pichis oss bitī dū oss dī biss.*
880. You have eaten much; don't eat *more*; you will be sick (vomit).	*Tū bilugh iãr;* wārâ *n'yū; shtãrchī.*

881. Awake me in the *morning*; don't let me sleep.
Yazhī wēl *tã iã bektsâ; pshuikan n'ūtan (?).*

882. *Mosquitoes* bite much; I can't sleep.
Kõ *bilugh yūttett; pshōn n'battam.*

883. In the summer *moths* get at the clothes.
Wizdōr basnā tã wēk *buttett.*

884. It is two months since my *mother* died.
Dū mōs biss iãst nōn *mṛissl.*

885. The road is level now; *mount* your horse.
Pott diwarī ess; ushp p'sir nishē.

886. The *mountain* is very high.
Pashī *bilugh âl ess.*

887. On the top of the *mountain* there is much snow.
Ashtrē *p'sir zīm bilugh ess.*

888. *Mountaineers* are good for carrying heavy loads.
Atũr manchī *âl bōr ngusth dugã less asht.*

889. The road to Urguch is bad; a footman will arrive quicker than a *mounted* man.
Arguich putt digrī ess; ushpo sir manchī *tã kũro manchī kuiyã Arguich prāl.*

890. In winter the (*mouse*) mice go somewhere or another. They have come now to light (to the eyes) again.
Ziwōr mussā *kōr etassal. Starak p'ochen ettett.*

891. Mīrak and Bastī are not alike. Mīrak has *moustachios* and Bastī has not.
Mirak Bastī barbor n'aiesht. Mirak guchī *asht Bastī-e guchī n'asht.*

892. Mīrak has a big *mouth*; Bastī has a small *mouth.*
Mirak ashī *âl ess;* |*Bastī-e* ashī *parmenstuk ess.*

893. This place is not good for pitching a tent, there is *much mud.*
Anīō jaga jilamâ uchasth dugã less ne'ss, bilugh shur *ess.*

894. There is *much* wood here.
Anī dā lē *ai.*

895. A *mud stream* came last year and destroyed my crops.
Pō se kūri *āyā iãst ptul brā.*

896. In my garden there are many *mulberries.*
Iã baristã (*b'durestān*) kẽlik *lē asht.*

897. In Drōsh there are five hundred government *mules.*
Dryus p'mĩsh Sarkāro pōch sher kachor *asht.*

898. The *mule* is better than the ass for load carrying in the hilly country.
Atũr bōr-ngusth dugã kur-ē tã kachor *lesst buttett.*

899. I am sure Samar has *murdered* Bastī; Bastī is dead. *Iãst bidī assā Bastī-ē Samar jãriss; Bastī mṛā.*

900. Dān Malik is a *murderer* and his father and grandfather. They are all bad men. *Dān Malik* manchī jãrl *assā, tōtt's dī wāo's dī* manchī jãrl *assā. Sundī digar manchī asht.*

901. The *musicians* made a great noise last night amongst themselves. *Dus radar* duṛwā *amshiā p'mish biluk rāṛā kṛiss.*

902. The *muzzle* of my gun is filled up with mud (in the middle of opening of gun). *Iãst tapkiẽ* ashī *tã aturēnī shur biss.*

903. In Chitrāl are many *mynahs*: there are none in the highlands. *Shdrāl* satr marangats *lē asht; srētã n'asht.*

N

904. An iron *nail* has broken my finger *nail.* Chimētku nāchẽ *tã mizhē.*

905. Give the *name* of each individual coolie. *Sang barwai kār kār* nom *iã tã walō.*

906. The officer says give me ten Kāfir *names.* Well! listen! (Here follow ten names.) (¶) *Sāhib gijjī kutt iã tã dus Katō manchī* nom *walō. Lē! kōr ktē! Aror, Bastī, Chālū, Dān Malik, Garak, Karuk, Mirak, Morī, Samar, Widing.*

907. The road is *narrow*: two laden mules can't go abreast (or in pairs). One must follow the other (one in front, one behind). *Putt* aṛunī *ess: dū kachor bōr ngātī yāmna bītī ē n'battett; ē panishar bibâ ē ptior bibâ lessta balā.*

908. This is a *nasty* road. *Inā putt* digar *ess.*

909. The water is *nasty*: fetch some good water. *Inā ūgh** nang *ess: leo ūgh gats.*

910. This fruit is *nasty* to taste (not luscious). *Inā kajwaj* aruzwai *n'asht.*

* Chitrālī.

911. Stay *near* me, for I can't hear your words. *Tū iã̄ tã̄ nishē, tū warī iâ p'kōr n'aiett.*

912. Take away the water; I have no *necessity* for it. *Âo giē; âo kā* ūd *n'ess.*

913. From carrying a load my *neck* aches. *Bōr ngusth dugã̄* kumo *bradzott.*

914. There is not a *needle* in our village. *Emâ bagrom ē* chimchich *dī n'aiest.*

915. Our women don't know what sort of thing is a *needle.* *Emâ jugūr n'zãtett* chimchich *kai lattrī ess.*

916. My horse *neighs* much: I am sure he is hungry. *Iã̄ ushup biluzh* rāṛā kutt: *ō purjitam âttā biss.*

917. Garak is my *neighbour* and is a very stingy fellow. *Garak emâ* amu vishī *ass: bilugh nashtā ass.*

918. Morī has married my *nephew's* daughter. *Morī iã̄* nawōs *jus shtarī kṛiss.*

919. You are a bad lot; I'll *never* forgive you. *Tū digar manchī assish; tū* koī dī *kai n'prēlom.*

920. Is that *new* snow on the mountain? *Badō shai* noi *zīm assā?*

921. I haven't seen: I have no *news.* *Iã̄ n'waṛīs: iã̄ kai* shū *n'ess.*

922. This month (having) gone, *next* mont I will go to Drōsh. *Inā mōs gaiebâ* sōr *mōsa tã̄ Dryus ettam.*

923. This year having gone, *next* year I am going to Peshāwur. *Inā sē gaiebâ* sōr *sē tã̄ Peshâr ēlom.*

924. This road is *nice* for camels. *Inā putt shturē dugã̄* less.

925. By *night* two thieves came to my house. Radhar *dū shtâr ĩ pamu āyā.*

926. The *noblemen* of Chitrāl are very good men. *Shdrāl* âl manchī *lē manchī ashth.*

927. You are a *noble* fellow. *Tū biliuk* âl bidio (zira-wā) *manchī assish.*

928. The coolies are making a great *noise.* The Mehtar can't sleep. *Barwai bilugh* zhaṛṛ *kuttett. Mehar pshutī n'yett.*

929. You are talking much *nonsense.* Don't make a noise. *Tū* chaṛṛē (chaṭṭē) *walētish. Tā zhaṛṛ n'kshī.*

930. I saw a man yesterday who has no *nose*. He says a bear tore it off.
Dus manchī warīām nasur *n'ess. Manjī gijjī kutt ĩts* nasur *wākshess.*

931. Inside my *nostril* is a boil.
Nasur *tā atẽr apsiss.*

932. The coolies have *not* yet come; but I have seen they are near.
Barwai n'*āyā*; *ĩ warīām turẽ ash̲t.*

933. You ask a copper from me? I have *nothing*. Why should I give coppers for *nothing*?
Tā iã̄ tã̄ paisa awēguchī? iã̄ tã̄ kai *n'ash̲t. Tā* gijjã̄ *kāi dugã̄ paiz prēlom?*

934. *Now* they have come, but one man is left behind.
Starak *āyā: ē barwai ptior otin ess.*

935. In my valley are many *nullahs*.
Iã̄ watan tã̄ bilugh̲ gul *ash̲t.*

936. My fingers are all *numb* with cold.
Sh̲illẽ angur shangūr *bistai.*

937. The *numda* of my saddle is all wet with the horse's sweat.
Zin tokūm *ush̲p khel tã̄ zh̲ilā biss.*

938. Our friends are *numerous*, and the enemy few.
Emâ zotr lē *ash̲t: pachan wart achok ai.*

O

939. I take an *oath* I will kill Dan Malik.
Iã̄ sh̲ott *chīm* (sh̲utt *dibī*) *Dān Malik jãrlam.*

940. You are a bad lot; you *obey* no one's word.
Tū digar manchī assish̲; ko warī n'awēguch.

941. If you *offend* (*make small* of me) I'll bring you to grief (evil).
Tū iã̄ parmenstuk kuchī *tū digar kalom.*

942. There is no *oil* for lighting the lamp.
Ptremsh̲uk pash̲iōsth dugã̄ tēl *n'ess.*

943. My clothes are become *old*.
Iã̄ bazisnâ siūm *bistai.*

944. Our house has got *old* (in ruins).
Emâ'st amu witrliss.

945. I can't understand the *old man's* talk; his teeth have fallen and he mumbles; his *old woman* also doesn't speak clear.
Wāo *warī tĩsh̲ n'butt; dut waronstai; wā-wā-wā kutt;* wāī *dī lesst warī na walett.*

• As in Chitrālī.

946. The wood of the *olive* is very strong for walking sticks, and won't break. — Kāo *dār manoī kusth dugã less ass; n'pṛ̃liss.*

947. *On* the Chitrāl road there are thieves. — *Ba Bilian puttan shtãr ai.*

948. *On* my table a knife is left. — *Kunā* ptsir *ktâ* (*kato*) *wutarst.*

949. *On* my head is a boil. — *P'shai p'mĩju apsiss.*

950. *On* that hill there is no grass. — *Ikē pashī tã yūs n'ess.*

951. Have you done this *on purpose* or forgetfully? — *Tū enā kudūm* tinj *bītī kaṛsā parmarshdētī kaṛsā?*

952. If I climb a hill, my head aches. Why does your head ache? You don't march *on* your head; you march *on* your legs. — *Õts badō eila bimbâ shai bradzonn. Tostā shai kyā bradzon? Tū shai* wrẽ *na anjī, tū kũr* wrã *anjī.*

953. Call up the coolies *one* by *one.* — *Barwai yu* kūrē *walō.*

954. *Once* I fell into the river, so I fear it much. — E wōr *poi p'mĩsh lunissam bilugh widarēttum.*

955. I was left behind on the top of the pass. For three days I have only eaten wild *onions*; I had no food with me; I am hungry. — *Badō* shai *wopsanossum. Troi wōs* koponn *iãr wārē kā n'iãr; bṛe n'assī; âtta bā.*

956. I have brought a donkey load of *onions* for the sepoys. — *Ẽ bōr* trashtu *spāhī dugã awēṛā.*

957. I have *only* one horse. — *Iā ē ushp ass;* wārā n'*aiesht.*

958. Near my house are holly trees *only*, and no other trees. — *Inā pamu tawarẽ wanzī asht,* wārō *kāno* n'*aiesht.*

959. Mirak is a great hunter; he has killed a big *oorial* to-day. — *Mirak bilugh shartrī assā; starak gujr âl* mirish *jãrītī āyā.*

960. My box is not *open.* — *Iã aḍr* gunā *n'ess.*

961. Bring an axe to *open* my box. — *Iã aḍr* gunā kusth *dugã pets giats.*

962. My *opinion* is the enemy is about fleeing. — *Iā* babdī *ess pachanwarī mikēlā.*

963. Chānlū seeks an *opportunity* to harm my work. — *Ohālū iã kudūm nashisth dugã aĩsh kutt.*

964. Be on the watch; seize the *opportunity* of Widing going out of his house to kill his dog.
Aĩsh kshī; Widing pamu begū bâ sōs katī krũī jãr.

965. On the *opposite* bank of the river two men are marching even with us.
Poi pẽr *dū manchī emâ mêsh tĩch katī ettett.*

966. The Kāfirs are very poor (of no account); the Chitrālis *oppress* them much.
Katã kai no-wā asht; Bilian biluk utilī buttett.

967. To kill an *oppressor* is fair.
Utilī bul *manchī jârībâ less.*

968. You are a great man. I will obey whatever *orders* you give me.
Tū âl manchī assish; tū kai manumbâ *õ kulom.*

969. I gave you an *order* to bring five men. The head man says there are not five men (available).
Iã tã tẽ pōnj manchī gaiet hukm *ptāshuss. Jasht pōnj manchi n'āio kutoss.*

970. The golden *oriole* is a very pretty bird and sings sweetly in spring.
Komlik pgoluk (?) *marangats biluk shingur ossā; wosut lesst watsett.*

971. This little boy is an *orphan*: his father and mother are both dead.
Inā parmenstuk maṛiṛ tsaṛṛ *ess: inā tōtt's dī mṛiss inā nōn's dī mṛiss.*

972. *Our* cows are all grown thin.
Emâ *gâo sang bilugh daḍar bistai.*

973. My brother killed some man, so he is an *outlaw.*
Iā brâ manchī jãrītī chilī bitī *gūs.*

974. Get *outside* the house; you are a fool.
Pamu bē *i; tū bēṛ assish.*

975. I *owe* Chānlū two rupees.
Ôts Chãlū-ē dū tangē dām assum.

976. *Owls* frequent my garden at night.
Rador iã b'darestâ bāghrē *lē afziā.*

977. This is my *own* horse.
Inā iã ushp ess.

978. Do you *own* an axe?
Wezõ (*pots*) tū mẽsh *assē?*

979. The *owner* of the house has gone to Peshāwur.
Inā amo wārī *Peshâr gwā.*

P

980. My arm *pains*; and both my eyes ache. — *Iā doī* bradzott; *dū achiẽ̄ sots kuttott.*

981. The sepoys are marching in *pairs.* — *Spāhī* yamnā butī *end.*

982. The Mehtar has built a new *palace.* — *Mehar noi* nishī amu *krishtai.*

983. Your face is *pale*: I am sure you are ill. — *To miok* adṛā *biss: ō̃ purzanam bradso-wā assish.*

984. You killed my brother: I won't *pardon* you. — *Tū iā brâ jāriss: ō̃ n'* pmishtēlam.

985. Your *parents* are well bred; and why do you take to thieving? — *Tū* nōn tōtt *âl manchī asht; tā kai dugā shtār bissish?*

986. Make this apple into three *parts.* — *Inā pāṛṛo trē* pārtī *kshī.*

987. The flesh of the hill *partridge* is unpleasant to me; I don't eat it. — Uṛṛē *ano iā dugā digar ess; ō̃ n'aietam.*

988. The Lawarī (Rāolī) *Pass* (col) is very difficult in winter. — *Rāolī-gor* pakhtalā *ziwor biliuk digar ess.*

989. The Gangalwatt *pass* is harder than the Lawarī. — *Rāolī-gor* pakhtalē *tā̃ Gāgrī-wott* pakhtalā *digar ess.*

990. I shall *pass* three days at Drōsh. — *Trē gujr Dryus* nishīlom.

991. At the foot of the Gangalwatt *Pass* there are only *pasture* lands of the Kāfirs; there is no hamlet. — *Gāgrī-wott* badō *pagūrā Katō̃* sōn *ess; grām n'ess.*

992. Across the river is a narrow *path*; it is not fit to take a horse. — *Pōē pār limṛai* pott *ess; ushp pilangōsth pott n'ess.*

993. It is only a goat *path*, not a horse road. — *Dushān* pott *ess, ushp pott ness.*

994. You are an impatient fellow: have *patience.* — *Tū tupetich manchī assish: darā kshī.*

995. The Pathāns have fixed my *pay* at three rupees per mensem. *Aoghānī iā dugā mos tā trē tanga* mājib *prēttett.*

996. The *peaches* of Ranbūr are as big as my hand. *Konisht* āṛu *iā dui tā brobar ál asht.*

997. All the *pears* this year are sour. *Inā sē sundī* tōng *gū bistai.*

998. The Hindustāni *people* are very dark. *Hindustān-o* manchī *biluk zht asht.*

999. In winter the body gets warm by eating *pepper.* *Zawor* morch *iārabá jitt tapett.*

1000. You are a *perfect* man! You talk Bashgalī very clearly. *Tū* lē *mõ̃ch assish: tū Katõ̃ warī biliuk lē warī kuch.*

1001. Some one is cooking meat; I smell its *perfume.* *Manchī ano pachitt; ano tā* gun *afziā.*

1002. There are many clouds; I think *perhaps* it will rain; God only knows. *Nāru bissā;* shtalē *agal prēlā washitam; Imrā jāṛlann.*

1003. When you have given me leave (*permission to*), I shall go to Ranbūr. *Tū iā koī* purū *kolaibá Konisht ēlom.*

1004. My horse is all *perspiration* from galloping. *Iā ushp bilugh zhagī tā* ashpā *afziā.*

1005. You are a *pertinacious* fellow. *Tū biliuk* sōp sip *manchī essish.*

1006. Are there *pheasants* in your forest? *Tū pashur tā* bātachol *ashtī?*

1007. There are no *pheasants*; but there are lots of monāls. Bātachol *n'aiesht; bībakar le asht.*

1008. Get a *pick* to *pick* out stones. *Wōtt* ukshosth *dugā* wōsh *çiats.*

1009. My coolie has dropped a blanket: *pick* it up and give to him. *Iās barwai jil wō uktsess:* ulẽr kshi *ikiē prē.*

1010. Give me a *piece* of meat. *Iã̄* achok *ano giats.*

1011. The Sāhib wants (has started?) to shoot *pigeons.* *Sāhib* kūṛ *jāristhai dugã̄ samriss.*

1012. The (wooden) *pillar* of my house is weak: I think it will fall this year. *Iãst amu* shtūan *ranzat: ō wishitam inā sē witlilī.*

1013. I have no *pillow*, so I can't sleep. Potsantestā *n'ess, ōts pshuik n' battam.*

1014. Who is that man wearing a *pink* shirt? *Ē manchī* shedrukral *basnâ amjistai; ikīō kai nom essā?*

1015. I don't smoke a *pipe* (tobacco). I take snuff. *Ōts* tamkio *n'kshâtam; naswūr kunam.*

1016. Who gave you that *pistol*? *Ikīā* drun tapē *tū ko ptā'shī?*

1017. My goat fell into this *pit* yesterday. *Iã gash dus inā* shē *tã luniss.*

1018. You have no *pity* on the coolies; and of course they dislike you. *Tū barwai* aĩsh n'kutish; *tū shtale amnīō tã digar assish.*

1019. This place is unfit for *pitching* tents. *Inā bhīm jilamâ* uchasth *less n'ess.*

1020. Our cattle are all dying of the *plague*. *Emâ gâo* bogmā bradzoi *dugã mṛittett.*

1021. Widing is a *plain* (straight) man, and does not lie. *Widing* shtal *manchī ess, n'ldel assā.*

1022. This *plain* is as broad as the *plain* of Morī. *Inā* divarā *Morī* divarā *prishta wishtar ess.*

1023. You have arranged an excellent *plan* for crossing the pass, and I am grateful to you (shall reward and make you glad). *Tū bado ptiwar esth dugã* lesst kaṛā; *prētī tū kuzhān kalom.*

1024. Send two men to *plaster* the wall. *Dū manchī inā châ* charesth *dugã samē.*

1025. I want a metal *plate*: not a wooden *platter*. *Iãst* dapil *awizhess:* pashku *awizh n'ess.*

1026. The Kāfir boys *play* much games. *Katō parmēr bilugh* mishittett.

1027. The Chitrālīs are fond of *playing* music (singing). *Bilian manchī* lālu kusth *dugã bilugh kuzhān asth.*

1028. Your brother is a *pleasant*-faced man. *Tū brâ biliuk* shingorā *assā.*

1029. If you *please* me, I shall give you a bag of wheat. — *Tū ĩ lē zānchībâ tū sē tã̄ gum prēlom.*

1030. We will go to-morrow, or next day, as you *please*. — *Dalkiẽ ētimish, attrī ētimishā, to* chitt.

1031. *Please* decide the day for starting on the journey. — *Tū* lattrī *giats ; tū ẽsth dugã̄ starak matakshi.*

1032. The harvest is bad ; but grass is *plentiful* this year. — *Starak sē katī digar ess ; yūs inā sē* biliuk *ēss.*

1033. The iron of my *plough* is broken ! What shall I do ? — *Iã̄* ashu baṛā *tã̄ pōl peṭangess ! kai kalom ?*

1034. The ground is frozen : it is no good to *plough* now. — *Bhīm shē tin ess : ashu* baṛā *n'aischitt.*

1035. *Pluck* and bring those yellow flowers under that willow tree. — *Ikiā pkūsh pgūro ṛitī pīsh* peṭī *giats.*

1036. The *point* of your sword is not sharp (has not an edge). — *Tū tarwoch* chur *psio n'ess.*

1037. I don't see the enemy's horsemen ; *point out* with your finger and show me where are they. — *Õ̃ pachanwarī ushp sir manchi n'waṛentam ; kor asht angur warē* wāṛō.

1038. Some one gave my dog *poison*, and he died this morning. — *Gizhē manchi-e iã̄ krũi* wish *ptēss, starak piāsh mṛā.*

1039. Kāfirs don't play *polo*. — *Katā manchi* parchev *n'mishittett.*

1040. There is not even one *polo ground* in the Bamboreth valley for playing *polo*. — *Mamrēt ē dī* brun *n'aiesht* parchev *mishisthai dugã̄.*

1041. *Pomegranates* are good to eat when you are thirsty. — *Koī do pig bibā* amāṛts *pits (pisth) lesst butt.*

1042. I think the ducks will light on the *pond*. — *Ots babdī kshītam jallai* nilē *tã̄ attu prēlā.*

1043. I want a *pony*, not a big horse ; for the road is bad. — *Iã̄ dugã̄* yābū *giats, âl ushp n'giats ; pott digar ess.*

1044. We are very *poor* ; we have no money. — *Emâ bilugh* garib *manchī assumish ; paisa n'wâttettamish.*

1045. The *poor* are much afflicted by the high class men. — *Âl manchī* nālus warīān *bilugh digar kuttētt.*

1046. The *poplars* grow on highlands; Chitrâl is low and they won't grow there.
Târak kâno *sirêtõ buttett; Shdrâl shor assâ, anî n'buttett.*

1047. The fast (Ramzân) is over; it is the feast day: the people are assembled for shooting at the *popinjay.*
Pochêtr paoshî; namâj biss; amni manchî assalâ *uchasth dugã wasanṛistai* (assalâ *tapkiê wisth dugã wasanṛistai*).

1048. I will eat *porridge* to-morrow morning; I have a stomach ache, and can't eat meat.
Dalkiẽ pinsh okra *ashurâlom; ktol bradzott, ano n'yûlom.*

1049. Divide the bag of wheat in four *portions*: give one *portion* to each coolie.
Inî gum sê tã shtowa bitta *kshî; ina barwai yo* chok *prê.*

1050. The head man of this village is become very *portly* (large belly).
Inâ bagrom uṛâ bilugh âl ktol-wâ *assâ.*

1051. The sepoy has forgotten his *pouch* in his house.
Spâhî pamu dorinôt *pmishtêtî âyâ.*

1052. *Pour* out the milk from this ewer into the pot, and fill in water instead.
Pashku tã zû ptol tã atiôsh; *pashku zû piôl âo parî kshî.*

1053. I have left the *powder* for my gun in my house.
Tapik dugã pamu dorî *pmishtêtî âyosam.*

1054. Why can not you go? You are a *powerful* man.
Tû kyâ n'ê banji? tû damtôl *manchî ashî.*

1055. The coolies make *praise* of the Chârwêlo saying "he is a very great hearted man."
Barwai Chârwêli-ê dugã warî *kuttett "bilugh âl bidî-wâ manchî ess" kuttett.*

1056. This is the fast month: you should say your *prayers* five times every day.
Inâ pochêtr ngusth môs assâ; eo gujarẽ pôch wôr namâj *kusth less.*

1057. At the time of going, make *prayers.*
Iendâ (*ien tã*) namâj *kshî.*

1058. Yesterday I said my *prayers* five times.
Dus pônj wôr namâj *kṛâ.*

1059. To-day we shall travel much; we shall not say our *prayers.*
Shtrak bilugh wichâzmish; namâj *n'kummâ.*

1060. Yesterday I became very tired: I did not say my *prayers*. — *Dus biliuk gatrabamish: namāj n'karā.*

1061. I am a traveller; neither to make *prayers* five times a day nor to keep a fast is necessary for travellers. — *Ōts wischio assum; wischio dugā eo gujarē pōch wōr namāj kusth dugā pochētr ngusth dugā zarur n'ess.*

1062. That *precipice* (or built up pari) is dangerous, and you cannot cross it. — *Iktā ushtiwā bilugh chikār assā; tū pē n'balosh.*

1063. Yesterday I gave you a *present* of one rupee: to-day I am angry with you and won't give you anything. — *Dus tū tā ē tang* mihrbānī *karsish: starak gujr tū tā kapā bissum, tū kai na prēlom.*

1064. In the *present* year on account of a good snowfall there is much grass. — Starak *sō zim lē bā yūs lē bā.*

1065. You have patience! I am coming *presently*; I forgot (I have) a little work (to do first). — *Tū mātā kshī! ōts* epos dikti *atsalom; achok kudūm p'mishtiss.*

1066. Shēr Malik has brought some very *pretty* clothes from the merchant (made and brought). — *Shēr Malik sodāgarā tā stē biliuk* shingara *basmā kor awarā.*

1067. *Previously* to starting don't drink much water or milk. — *Koī samarij bā* panishr *āo dī nā pī sū dī na pī.*

1068. You have paid too long a *price* for that cloth. — *Tū iktē badisnā dugā bilugh* marī *ptā.*

1069. In every Kāfir village there is a *chief priest*. (¶) — *Sundī Katō grām ē* utāh *ess.*

1070. The high *priest* is a man of considerable possessions. (¶) — Utāh *bilugh lattri-wā ess.*

1071. The *chanting priest* sings very well. (¶) — Debilāla *biliuk lē lālu kul ess.*

1072. The *prince's* age is twelve years. — Mehrkruē *dits sē biss.*

1073. The *princess'* age is ten years. — Kunzā jūs *dots sē biss.*

1074. The prince has killed with his own sword all the *prisoners* on the polo ground.
Mehrkruē sang manē manchī *b'brunz-o pagūro amo tarwochī mēsh witī jāristai.*

1075. My horse is hungry: *produce* corn for him.
Iā̃ ushp âttā biss: ikīō dugā̃ pol paidā kshī.

1076. *Produce* the clothes which I left here yesterday
Dus iā̃ bazignâ anīo pmishtiassī iā̃ b'doī giats.

1077. You *promised* you would give me one rupee.
Tū iā̃ tā̃ ē tang prēlom kṛās'm.

1078. I have no *proof* that this is my blanket.
Inā jī iā̃st assē, warants assē, tinch n'bā.

1079. All my general *property* and *household property* was burned by the enemy.
Pachanwariē̃ iā̃st sang lattrī tūrsūn-lattrī *lushtiā.*

1080. Thou art too *proud* (a man who knows no one): I think you will surely come to grief.
Tū ko kai n'chamol (?) (jāṅṛl?) manchī *assish: ō̃ purjītam tū digar bulosh.*

1081. My servant reports he has got all *provisions* ready for the journey.
Iā̃st shodr gijjī kutt "putt dugā̃ sang yash *wottestai" kutt.*

1082. I want *pubboos* for journeying over the snow: boots are too unyielding and slip much.
Zīm tā̃ pilngisth watsâ *iā̃ dugā̃ giats; boot dangu buttet silki-ottett.*

1083. Sir! Tauchins are better than *pubboos* for snow; but take care they be soft.
Sāhib! watsâ *tār pagur palāno lesst buttett; aīsh kshī chil būnd.*

1084. My white *pugrī* is become dirty with the journey.
Iā̃st kazhīr shar *pilingasth tā̃ mul biss.*

1085. Go to the munshī: ask for ten men to *pull* this beam.
Munshī tār ī: dots mōsh ugrē kshosth *dugā̃ welī kshī.*

1086. We don't eat *pumpkins*, as it is not our custom. Our parents never eat *pumpkins.*
Emâ ālo *n'yūmish chor ness. Emâ nōn dī tōtt dī* ālo *n'yūlai.*

1087. Sir! this man came and cut my pumpkins by night. Give him severe *punishment*, so that he shall never thieve again.
Sāhib! ikīā manjī radur iā̃st ālo shtārakti pēṭī briss. Ikīā less katī wī, *dī shtār n'kulā.*

1088. You are a thief. I will *punish* (beat) you. *Tū shtār assish. Tū* wilom.

1089. That man tells many lies. *Punish* him. *Ikīā manchī bilugh mishott. Ikīē* vī.

1090. Last night a thief came and took off my *purse*; if I catch him, I will take away his life. *Dus radur shtār attī* ĭ kaltacha *brā; ashīā shtalē wanomalom shion* (*jion ?*) *nuksālam.*

1091. I *purposely* left a dog outside the house, in hopes a leopard will come, and I can shoot him with a gun. *Ōts* purjītī *krūī amu beru nachiess; shtalē jut askīē gaiesth dugā atsalā, iā tapkiē witī jārlam.*

1092. Look! The enemy has fled. Get together all the horsemen of the village to *pursue* him (or, we will *pursue* him). *Ōsh kshī! Pachan warī mukiā. Bagrām sundī ushp-warī manchīon wasanrō pachan warī* tibar ēsth *dugā* (tibar ēmâ).

1093. Why are you *pushing* me? If you *push* me, I will do for you. *Tū iā kai dugā* oren vich *? Tū iā* oren vichībâ *ō tū jārlam.*

1094. *Put* this walking stick in my house. *Inā mārōī iā pamu* ūtē.

1095. My arm aches. I can't *put on* my clothes. You *put* them *on* me. *Iā doī bradzott. Basnâ* amji *n'battam. Tū* amjīō.

1096. *Puttees* are good for riding in. Paito *ushp sir nishishth dugā lesst ai.*

1097. In my country boys began to wear *pyjamas* at ten years of age. *Emâ watan tā dots sē bista marir* taman *amjittett.*

Q

1098. My horse is caught in a *quagmire*. Get four men to pull him out. *Iā ushp* shur *tār woshchiss. Shtowa mōch ukshosth dugā gaiets.*

1099. *Quails* are very good to eat; but we can't catch them. *Yusth dugā* kraĭru *less; emâ damē n'battamish.*

1100. There is a *quantity* of stone here. *Anī wōtt* lé *ai.*

1101. Why dost thou make a *quarrel* with me? I don't wish to *quarrel* with thee.
Tū kai dugã iã tã utili buch? *Ô tū tã* utili *n'buttam.*

1102. Some one has caused these two brothers to *quarrel.*
Kāchī manchī amnī dū brâson kellē *karīyā.*

1103. You are a very *quarrelsome* man; I'll take you before the Kāzi.
Tū bilugh rāṛā-wā *manchī assish; tū kāzī tãr ngālam.*

1104. I have heard the *Queen* is very ill, and possibly will die to-day.
Iã p'kōr gwā kunzā *bradzo wā assī; shtālē staraḳ gujr mṛlī.*

1105. Why do you *question* me? Do you take me for a robber?
Tū iã kai kudoch? *Tū purjitishā ỗ shtãr assuma?*

1106. You go *quickly* and fetch the doctor! I am dying.
Tū sapsip *tapip gyats! O mṛētam.*

1107. Don't you go too fast; there is a *quicksand* in front of you; you'll be caught.
Tū achūnam n'ai; tū panishr kaḍṛ *ess; tu tikhēlosh.*

1108. Take care! Be *quiet*! you talk too much.
Tarāchī bō! chusht *osh! tū biliuk warī walach.*

1109. I am very poor; I have no *quilt.*
Ōts kai no-wā assum; spio *n'ess.*

1110. You say everything *quite* true.
Tū sang warī puruketī *walach.*

1111. I *quitted* my stick. Let it be! I don't need it.
Iã manoī nachētī ossum. *Pisbilliē! kai ūd n'ess.*

1112. In my *quiver* is not even one arrow; how can I fight?
Iã shtur *tã ē dī shūr n'ess; kaikotī pshiman?*

1113. Look! my father plays *quoits* very well. (¶)
Aĭshkshī! Iã tōtt bilugh lē aluts *kutt.*

R

1114. These two brothers are *racing* their horses.
Amnīē dū brâ ushp shigiottett.

1115. The *rafters* of my house are weak; I fear they will fall.
Iã amu pelingiatī *peṭanless; ỗ wezhanam witlalī.*

1116. My cloak has become *ragged*; I have no money to buy another.
Iã shugā yâtsâ *biss; wārē shugā ngūsth dugã iã tã tang n'aiesht.*

1117. In these days *rain* falls, but not snow. *Starak* agal *prētt, zīm na prētt.*

1118. If it *rains* to-morrow, I can't go to Drōsh. *Dalkiẽ* agal pittabâ *Dryusā na balam.*

1119. If *rain* falls, I shall not go. Agal *bibâ n'aim.*

1120. If snow falls, I shall stay here ; (but although) *rain* should fall, I shall march. *Zīm pittabâ anī otim ;* agal *bibâ ēlom.*

1121. There is a big *rainbow* to-day, so I don't think it will rain to-morrow. *Starak gujr* indrōn *chī ptess; dalkiẽ agal n'allon ẽ purjanam.*

1122. My *ram* has eaten some poison in the woods and must die. *Iã̄* mazhurala *pson p'mich wish iārs : ẽ purjonam mṛlā.*

1123. In the summer time bears are very *rare* in my country. *Iã̄ gul tã̄ tapī waktā īts* (*rīts*) *bilugh* chāk *ash̲t.*

1124. In Badakhshān I *rarely* saw any camels. *Badakshān bilugh* achok woktā *shtur waṛiām.*

1125. In winter the *rats* (*big mouse*) all go away. One doesn't know where they can go. *Ziwōr* âl muzzā *sundī end. Tīnch n'ess korē endabâ.*

1126. I have seen with my own eyes that the enemy is hidden in that *ravine*, as an ambuscade. *Iã̄ yost achēn warē ẽsh kṛā ikyē* pāṛ *pachanwarī bizul attā bistai.*

1127. This chupatti is *raw*; why have you not cooked it? Cook it immediately. *Inā buṛī* zhillī *ess ; tū kai dugā n'dai ess ? zapp daiō.*

1128. This meat is underdone (*raw*), but it is not my fault, there is not fire enough. *Inā ano* nā karch *ess, iã̄ shotik n'ess, angā n'ess.*

1129. The Bashgalis say it is not good for men to *read* books. Priests should *read* books, and no one else. *Katā manchī gijjī kund manchīon dugā paṛhī* ōsh kusth *dugã̄* (*paṛhī* walan) *lesst n'buttett. Mullā paṛhī* walesth *dugã̄ lesst buttett, wārā lesst n'buttett.*

1130. Why are the coolies delaying? Why are they not *ready* ? *Barwai kai dugã̄ mātā bistai* (*drē kund*)*? Kaikotē* tyor *n'aesht ?*

1131. What is the *real* reason why the Chārwēlo won't give coolies? Shtal *varī kshī, Chārwēlī kai dugã̄ barwai na prētt ?*

1132. Do you *really* go to Chitrāl to-morrow ?
Tū dalkiẽ Shtrāl shtalẽ *ētishiā (ēnjā) ?*

1133. My crops are destroyed. There is no-one to *reap* my wheat.
Iã ptul digar bistai. Gum urusth *dugā eo dī manchī n'aesht.*

1134. What is the *reason* of your going to Asmār to-morrow ?
Tū Parish kai dugã *dalkiẽ ētish (ēnjī) ?*

1135. All the men of Kāmdēsh have turned *rebels*, and ejected the priests, and have killed some.
Kāmdēsh sundi manchi yagi *bistai, sundi mullā tur azhā, ackok mullā jāristai.*

1136. Have you *received* your pay ? I have not yet *received* it, for I shall *receive* it after a month.
Tū mājib vrāghuttasā *? Starak na* vrāghuttus*; ē mōs ptiwar* vrāghalam.

1137. Don't go near that swamp and those *reeds*. I think the enemy may be hidden among them.
Tū ikī shur naṛukī drigrī yūs *tawarẽ n'ai. Õ purjonam pachanwarī ikiā p'mĩsh attā bistai.*

1138. My *reins* are broken ; get a needle and fine thread to sew them.
Iã ushp ashī bradsī *peṭangess ; chimchich lamṛ pachen gats shusthē dugã.*

1139. My *relations* by marriage and my blood *relatives* have all fled from Asmār for fear of the priests, and have come to Bragamatal.
Emâ psūṛ daṛ *emâ'st sundī* tōtt brâ *mullā dugã widhertī Parish stẽ muktī gwā. Bragamatal osthai.*

1140. I am solitary and have not one *relation*.
Ots kūr assum ; iã kāchī zōtr *n'aiesht.*

1141. The Mahomedan *religion* is very hard : (I can't see) what is the use of keeping a fast.
Muzzulmān din *bilugh zur ass : pochētr ngūsthabâ kai faidā butt ?*

1142. The fire is gone out ; *relight* (or *rekindle*) it.
Angā yassa ettā ; pashāo.

1143. I will go a little ahead to look for the enemy. *Remain* thou here until such time as I come back.
Õ achok panishr balom pachanwarī ōsh kusth dugã. Iã kuī atsir wīk tū anīo nizhē.

1144. Alas! one of my coolies has *remained* behind; he has not turned up; I fear the enemy will kill him.
Uterestã̄! Iã̄st co barwai ptiwor utin *ess; n'ais; ỗ widernam pachanwarī manchī barwai jã̄rlā.*

1145. Take away the *remains* of that meat.
Ikīā ano uttā bistai *ngātī gyē.*

1146. Take this cloth and make me a pair of pyjamas; then bring me the *remains* of the cloth.
Sōn gyē taman kshī; uttā bistai *sōn giats.*

1147. If it snows in the morning, we cannot get across the pass: there is no *remedy* (no power; it can't be helped).
Dalkiẽ̄ yazhī-wēl tã̄ zīm afziā bado shai putrē n'bamâ; kōt *n'ess.*

1148. Certainly you gave me the order yesterday. I have not *remembered.* Forgive me and don't be angry.
Shtalē tū dūs hukm ptā'm. Iã̄ babdī *n'azziā. Mātā kshī: kapā n'bō.*

1149. What do you *request?* You *requested* something yesterday and I gave you one rupee, and now again you *request* something; I won't give you anything.
Tū kai ragach *? Tū dus kai lattrī* ragannasuch.* *Iã̄ tū ē tang ptā'sh, starak dī* ragacha *? Ỗ tū kai n'prēlom.*

1150. The Chārwēlo enquires how many coolies does the officer *require,* and for how many days does he *require* them?
Chārwēlī kudāt Sāhib chē manchī ragat, *chē wōs dī katī* ragat?

1151. Chānlū and Mirak *resemble* one another.
Chã̄lū Mirak ē purstha ai.

1152. My dog *resembles* your dog.
Iã̄ krũī to krũī erang'st ashṭ.

1153. Asmār is a good place: I shall *reside* here four years.
Parish lesst gul assā; ỗts shtowa sē anī nishīlom.

1154. The Mehtar does justice, therefore all the subjects *respect* him.
Mehar esop kutt, ikiā dugã̄ mehar'st shodr sundī adap *kund.*

1155. They are *respectable* people in that village; and neither very poor nor very rich.
Ikīā bagrām manchī brōbar *manchī ashṭ; bilugh lattrī-wā dī n'ashṭ, bilugh kā-no-wā n'ashṭ.*

* The syllables *anas* appear to be introduced for euphony.

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1156. The Charbū of that village is not at all *respectful* (good doer): he should be punished.	*Ikīā bagrām uru manchī dugā* lesst kul *n'ass: ikīā visth ass.*
1157. You are tired. *Rest* a few days in my house. What time you are *rested*, you can go.	*Tū gatrā bissish. Tū dū troi wōs iā̃ pamu* wigiō. *Tū kuī* wigiā *izhībā.*
1158. It is a good plan to *rest* one day in every five days.	*Pōch wōs tā̃ ē wōs* ozhamesth *less ass.*
1159. We shall stay in this village for the sake of some *rest*.	Ozhamesth *dugā̃ inā bagrām mī̃ nizhēmâ.*
1160. In this business what *result* is before you? Even if you kill the Chārwēlo you will never become Chārwēlo.	*Inā kudūm p'mī̃sh tū kai* warī *ess? Shtalē tū Chārwēlī jā̃rlosh tū Chārwēlī n'bulosh.*
1161. After seven days, I shall *return*, and I will at that time *return* to you your cloak.	*Sutt wōs ptiwar* pilingītī atsalam, *askē wōs tā̃ tu'st shugā tū tā̃* wā prēlom.
1162. I go towards Asmār and I will never *return*. Good-bye (may you keep well).	*Parish pōr ennom. Kuī dī nē* atsalom. *So-enjī.*
1163. The head man has taken all the *revenue* of this village, and says the villagers have paid none to him. He is a great liar and rascal.	*Ikiā bagrām uru sundī* shom *ngutastai, warī kuttett "ikiam bagrām manchī shom ī̃ na prēttett." Bilugh mishāl mishott; bilugh digar manchī ess.*
1164. If you find my cloak which fell on the road yesterday, I will give you a *reward* of one rupee.	*Iā̃ shugā dus p'putt atteliss: tū awēloshbā ē tang* giān *prēlom.*
1165. My *rezai* (of my bed) is very old.	*Iā̃* spī *bilugh siūm biss.*
1166. Whenever it rains, I get *rheumatism* in my right arm and left leg.	*Kuī agal yū̃r onzībâ pachū̃tr dusht tā̃ kū̃war chū tā̃* wāī *prēttett.*
1167. This year there is much *rhubarb* on the hills; it is very fresh and nice for men and goats to eat.	*Inā sē badō* radsâ *bilugh ess; manchīēn sharon dugā̃ yusthē dugā̃ lesst ass.*

1168. In my valley there is a quantity of wild *rhubarb*, rok,* khozla, kalor, and badrai. (¶)

Emâ b'gul bilugh sabhu, *rok, khozla, kalor, badrai asht.*

1169. A stone rolled down the hill, hit me on the *ribs*, and knocked me over.

Badō stĕ wōtt yŭr aiyo; *iã tã* pachukru *praptâ, ŏts piltiāo.*

1170. My *rice crop* is very good this year and there has been a large quantity of *rice* produced. There is more *rice* than Indian corn this year.

Inī sē shālī *bilugh lesst ess,* mâ *bilugh paidā bolā. Inā sē jowār tã* mâ *bilugh ess.*

1171. Thou art a *rich* man and I am a man of no account.

Tū lattrī-wā *manchī assish, ōts kai no-wā assum.*

1172. You have much *riches*, cattle, goats, and coin, but I am a man of no account.

Tū tā bilugh lattrī *asht bilugh gawī* (*gâo*) *asht, bilugh dizhē asht, bilugh tang asht; ŏts kai-no-wā assum.*

1173. I don't know how to *ride*, as my house is in the mountainous countries, and there are no horses there.

Ŏ ushp p'sir nizhisth *nā jānṛetam; iãst amu atŭr ess, akī ushp n'ess.*

1174. Chānlū is a very good *rider*, but probably can't climb hills like me (having done like me on hill cannot go).

Chălū lesst ushp p'sir nishel *assā, shtalē ĭ purstha katī pashū tã ē na batt.*

1175. You lie! why do you demand two rupees? Your *right* (due) is only one rupee.

Tū mishochī! Tū kai dugã dū tang wagachī (*ragachī*)? *Tū tã ē tang* atsili *assā.*

1176. You are a fool. Why don't you know your *right* hand from your left?

Tū charṛā assish. Tū pachŭtr *dush kŭwar dush kaikotē na jānṛetish?*

1177. I went to the merchant to buy a *ring*. He says they have not come from Peshāwur.

Angushtī *ngūsth dugã saodāgar tã gūssam. Saodāgar gijjī kunn "angushtīēn Peshór stē n'āyā" kutt.*

* These are all vegetables which grow wild on the mountains and are good for food. Their botanical names are not known. *Bodrai*, in Chitrālī, is rendered by *simmon.*

1178. The fruit is *ripe* in Drōsh but in Chitrāl it is not yet *ripe*, because cold winds prevail there.
Dryūs kachwach pagistai, *Shdrāl starak wīk n'*pagistai, *ikīā dugã akī bilugh yūts damu ushtett.*

1179. The apricots don't *ripen* this year, for there is no sunshine. I fear they never will *ripen*.
Inā sẽ yūr na ess, ikīē dugã serī na pagann. *Õ babdī kshātam kuī dī na* pagalā.

1180. *Rise!* why don't you *rise*? I have awoke you (caused to *rise*) three times: the sun has *risen*, and is clearly visible.
Ushtā! *Tū kai dugā* n'otich? *Troi wōr tū* • utēash: *sū* ptī, *lesst waṛon ett.*

1181. Cross the pari (or built up precipice road) by all means (there is no fear); if you go close to its edge, there is a *risk* of your falling (I fear you will fall).
Ushtiwā tã pẽr ĩ, kai widerasth n'ess; õ wideram *tū pachūrē ēlosh tū piltilosh.*

1182. The *river* is very full of water.
Gologh (gol ūgh) *bilugh ess.*

1183. In summer there is not a ford in this *river*; owing to snow melting, the water reaches up to your chest, and sometimes up to the neck.
*Wazdur inā b'*gul *tã ē dī tūr n'ass; kui zīm vilnabā ão pa chuk wīk bibā, kuī b'garak piu butt.*

1184. The *road* is good. There is no cornice (built up road) between Drōsh and Gairath. A donkey can go; perhaps a horse can go, but a camel cannot go.
Putt *lesst ass. Dryus stē Gairath p'mĩsh ē dī ushtī n'ai. Kur wēl ass; shtalẽ ushp wēlī, ushtar na wēlī.*

1185. *Roast* this bit of ram's flesh for my three coolies.
Inā parmenstuk mazharlē ano pachō *iãst troi barwai dugã.*

1186. Chānlū has *robbed* five rupees from Mirak.
Ohãlū Mirak stē pōch tang shtãr kṛistai.

1187. That is not the case. Mirak is himself a *robber*, and is too wideawake to allow Chānlū to *rob* even a stone from him.
Inā warī tich na bunn. Mirak mī shtãr *ass, bilugh kshal manchī ess, Chãlū Mirak, stē ē vōtt dī* ngā *n'batt.*

1188. Yes, you say what is true. Mirak is only a thief, but he is not a fine *highway robber* like Bastī !

Tū shtalẽ walanch. Mirak shtãr assā, Bastī brōbar damtōl p'putt lattrī ngalā *n'ass !*

1189. In the spring that big white *rock* will surely roll down the hill some day, and kill some-one.

Wosut wokt askā kazhīr âl vōtt *badō pagiōr kuī dī atsalā, ko manchiān jãrlā.*

1190. Don't let my horse *roll* on the ground, my saddle will break.

Iã ushp b'bhīm piltisth *dugã n'otē, iãst zīn peŗeng ēlā.*

1191. The timbers of the *roof* of my house are very strong and will last until five years.

Iã pamu pkrum *urgru bilugh lesst asht, pōch sē wīk lesst bunn.*

1192. How many *rooms* are in your house ?

Tū pamu chē amo *ai ?*

1193. The *root* of that tree is as long as two men.

Ikiā kāno lū *dū manchīon pashē drgr butt.*

1194. My *rope* is broken. What shall I do? How can I carry the load without a *rope* ?

Iãst kanik *peŗongā ; kai kulom ?* Kanik *n'ess, kaikotē bōr ngālam ?*

1195. The *rose* is the prettiest of all the flowers, and its scent is very nice.

Shū *sundī pīsh tã shingierai azz, ikios't gun dī lesst butt.*

1196. There are many *dog-roses* (?) in our valley, but no other roses.

Iã b'gul tã taṛī pish *bilugh asht, wārā shū n'aiesht.*

1197. Chānlū is a *rosy* faced man, but Mirak has a very dark countenance.

Chãlū gum *purstha manchi assā, Mirak zhī koṛ manchī assī.*

1198. The beams of my roof are all *rotten*, and I fear it will fall some day.

Iã pkrum argru pkhul *asht, widernam kuī wōs tã vitlelī katī (?).*

1199. My clothes are very *rough* ; your clothes are very soft (thin).

Iã bazisnâ bilugh chil *asht ; tū bazisnâ bilugh turungo asht.*

1200. The road between Drōsh and Brōz is very *rough*.

Dryus stē Bruz p'mizhu putt bilugh dīgrī *ess.*

1201. The Commissariat ghī boxes are square; the kegs of spirits are all *round*, so don't you make any mistake.
Commissariat ano adar shtowa ptīwā ashṭ; tin pā sundī pandur *ashṭ, tū nmēlī n'ngā.*

1202. When you travel to Brōz, go *round* by our village.
Tū kuī Bruz gujbâ emâ pamu pabanūr *gīti ī.*

1203. Why is my horse *rubbing* its mane? I think it must have mange.
Iãst ushp kai dugã maroik dro changrott? *Õ purjonam ikīo tā arna biss.*

1204. I want a *rug*, and a numnah, and a carpet, and a *goat's hair rug* (Chitrālī "*pilisk*").
Iã kalin, *spī, zalimcha,* zhũr *p'kār ess.*

1205. I shall *ruin* you, as you have disobeyed the Mehtar's orders.
Tū Mehar hukm n'ragattā, tū toṛ azhēlam.

1206. Here used formerly to be a village, but now only *ruins* are left.
Shangyē zamāna tã anīō grām azzī, starak zanzīr *biss, wārā n'aiesth.*

1207. Two men have *run* away (fled).
Dū sai mukiā.

1208. I cannot *run*; last year, when going down hill, I fell and broke my left leg.
Õst achūn *na banam; pō sē badō pagior yũr enazzam piltiām kõwar po pūptā.*

1209. The enemy have all *run* away, carrying all their own property and leaving one old man only.
Pachan warī sundi mugistai, *sundī yost lattrī bṛī; ē purdik ptiwar utiness, wārā kā dī n'aiesht.*

1210. I will give you one *rupee*.
Ots tū tã ē tang *prēlom.*

1211. I will take eighty *Kābulī rupees* or fifty *Indian rupees* for this horse.
Inā ushp dugã shtowa vissī zamānī *ngānam dū vissī duts* angrēzī tang *ragalam (ngānam).*

1212. *Rushes* are visible there, so I suppose there must be also water near them.
Aki noll *waṛon ettā; õ purjittam akīō tawarē âo dī assā.*

1213. The *rust* has destroyed my sword. Rub it with sand.
Tsamaṛ *iã tarwach digarī kṛiss. Tsū warē pilsō (marmarī kshī).*

1214. In the *rutting* season you can kill five markhor in a day.
Epor *bibī ē gujar p'mīsh pōch shāru jãr bachā.*

S

1215. To-day is my *Sabbath* (*i.e.*, day of rest): I am not going to work. (¶)
Starak agar *ess: kā kudūm na kalom.*

1216. Get me a *sack* and fill it with barley or wheat.
Iã̄ dugã̄ ē būjē *gats; kā rits kā gum* būjē *tã̄ parē kṣhī.*

1217. You appear very *sad* to-day; have you lost all your goats?
Starak tū bilugh kapā *bissish; tū sundī dizhā puz bistai?*

1218. My *saddle* is very big and heavy; get me a smaller *saddle.*
Iã̄ zīn *bilugh âl dī assā gānowā dī assā; parmenstuk* zīn *giats.*

1219. *Saddle* the grey horse. I will let the black horse rest to-day.
Kazhīri ushp tã̄ zīn ptitē. *Ots starak zhī ushp wiālam.*

1220. The *saddle cloth* is very old and not fit for a Chārwēlo.
Zīn p'tsir bazisnâ *siūm biss, Charwēlī dugã̄ less n'ess.*

1221. The cornice is *safe* this year. The Mehtar ordered me to set it right.
Inā sē ushtiwa lesst *assā. Mehar hukm ptāsam-ish ikyē lesst kṣhīr.*

1222. For the *sake* of my cow bring a handful of barley: but if you fetch two handfuls it will be better.
Iã̄ gâo dugã̄ *ē gōr rīts giats: shtalē̃ yamna gōr awarbâ lesstabalā.*

1223. All the *salt* for our valley comes from Peshāwur.
Emâ b'gul dugã̄ sundī zhuk *Peshār stē afziā.*

1224. *Saltpetre* is very prevalent in this valley.
Inā b'gul tã̄ kazhish *bilugh asht.*

1225. Get a bit of cloth the *same* as this for making a shirt.
Taman kusth dugã̄ ē achok basnâ ikyē basnâ pursth *gaits.*

1226. There is much *sand* near the river.
Pō chiwol tã̄ tsu *bilugh assā.*

1227. Ever since the water fell, some logs of wood are stranded on the *sand banks.*
Kuī stē âo chok biss bā, âo p'mich bdiwerr *gãr utinā.*

1228. There are very few *sand flies* this year because of the winds.
Inā sē damu bilugh ushtett, ikyē dugã̄ kishu (?) *bilugh chagh asht.*

1229. Get all the men together sharp to make a *sangar* (breastwork). Bangut *tyor kusth dugã sundi manchio zapp wasanṛā.*

1230. Fetch twenty *saplings* and put them into my ground. *Vissi* kanjik *awēti ĩ b'bhiom ptē.*

1231. I have inspected your work and am *satisfied* with it. *Tū kudām ōsh kaṛsā, bilugh* kuzhān *assum.*

1232. You are eating a lot. Are you not *satisfied* yet? Why don't you rise and wash your hands? *Tū bilugh buṛī (anji) yūchi.* Tū ktol n'kaṛsā? *Tū kai dugã n'utinshess? Kai dugã dush n'dariss?*

1233. Everything has come in, but they have not brought the *saucepan*; I fear it dropped on the road. *Sundi lattri osth,* chindor *n'awēṛā; widarnom p'putt tã atlon gwā.*

1234. The carpenter has an axe and hammer; but says he never even *saw* a *saw*. *Dār-sellē tã peḍṛi assā, kushtun dī assā; gijji kutt ōts kuĩ* shiāo n'waṛins.

1235. What do you *say*? Speak loud; speak slowly; and each word separately and clearly, or I can't understand you. *Tū kai* mārechī? *Kāgrẽ walō; chillẽ walō; yo niṛikẽ warī kshī; lesst katī walō; ōts tū warī n'purjitam.*

1236. The Chārwēlo *says* he (the man) is sick. *Chārwēlī bradswaio* kuttā's.

1237. The *scabbard* of my sword fell yesterday and is lost. *Iãst tarwâch* wui *dūs atlongai; puz biss.*

1238. The Commissariat *scales* are not understood by us and we are robbed in consequence. *Emā manchiān Commissariat* tarja *nizhān na jānṛamīsh, ikiā dugā psotr.*

1239. There is a *scar* on his hand and a *scar* on his face. *Ikyē b'dush* pror nizhān *assā; p'miok dī* pror nizhān *assā.*

1240. This year mulberries are very *scarce*: more *scarce* than last year. *Inā sē marach bilugh* chogh *ashi: pō sē stē* chogh *ashi.*

1241. In my field erect a *scare crow* (a dead man's figure) at the sight of which the birds will flee away. *Iã ptul p'mich* manchi bṛishi nizhān *kshi, marangats askiō ōsh kti mugulā.*

1242. The *scent* of the dog-rose is nicer than the *scent* of the flower of the apple.	*Paṛṛ pīsh* gun *tā̃ taṛī̃ pīsh* gun *lesst ass.*
1243. The *scissors* of the tailor are so blunt they won't cut cloth.	*Basnā shul* trūtsan salī *duṛu biss, basnā na peṭann.*
1244. *Scorpions* go somewhere in the winter. Would to God they would not return in summer!	*Ziwōr* upoh *kōr ettabā. Imrā wizdōr dī* upoh *n'awēlonn!*
1245. Send two men to *scout*, and give them orders to stay on the road till evening (sun down).	*Dū manchīān namō* shū kudosth *dugā̃: amkī manchīān hukm prē sai yū̃r wīk p'putt nizhēlā.*
1246. I saw him *scowling* and I am sure he is my enemy.	*Iā ikīē manchī waṛiām* miok andhṛ kunn: *ō̃ purjanam iā̃st pachanwarī assā.*
1247. The old woman is *screaming* from fear of the thieves.	*Wāī* pubī kutt: *shtā̃r dugā̃ bilugh widarett.*
1248. The *seam* (?) of my choga has become undone.	*Iā̃st shugā* wizhu biss (?).
1249. Go and *search* in the village for a ladder, and I shall myself go shortly to *search*.	*Tū prēts b'grām p'mich chik* ō̃sh kshī (ō̃shē) *ō̃ dī* ō̃sh kusth *dugā̃ zapp anam.*
1250. This is not the *season* for fruit to ripen.	*Inā kajwaj pagasth dugā̃* wokt *na ess.*
1251. He came *secretly* by night to my house and took away my coat.	*Ikīā manchī rador* chillē̃ *attī iā̃st shugā brā.*
1252. I am blind and I *saw* (see) nothing last night when Mirak came.	*Ots kā̃r assum; kuī Mirak ossabā iā̃ kā dī* n'waṛiām.
1253. I have sown the *seeds*, but not one has sprouted.	*O bhīm tā̃* bī *ajissī, ē dī na wō ass.*
1254. It *seems* to me they are all rotten.	*Ō̃* purjinam *sundī pkhulā bā.*
1255. Have you *seen* Kābul? No, I have not *seen* it, but my father *saw* it.	*Tū Kābul* waṛiān? *Ī̃* n'waṛins, *Iā̃sī tōtt* waṛiāns.

1256. Go to the village and *seize* six horses by force. *Ikyē bagrom ī; shu ushp* vrangātī *giats.*

1257. He says he *sells* clothes only and does not *sell* cooking pots. *Askā manjī gijji kutt ō̃ bazisnâ* wrēch kuttam paisa ragattam *tol na* wrēch kunam.

1258. The Mehtar has *sent* a man bearing a letter. *Mehr ē manchī paṛhī ngātī* namiā.

1259. The Mehtar has *sent* a basket full of grapes for you. *Mehr chaktâ dros parē ktī tū dugã* ptossī.

1260. When the stone hit my head I fell *senseless.* *Kuī iãst shni tã̄ wōtt praptawā ōts* chaṛṛā *bitī piltiām.*

1261. The *sentry* of my tent fell asleep; and a thief came and took my gun away. *Iãst jilamâ* trãchī manchī *pshuttt gussā; shtãr ozz; iãst tapik shtãr katī gūs.*

1262. You are a useless *servant.* I dismiss you. *Tū digar* shodr *assish. Tō tōṛ azhēlom.*

1263. My *servant* is very fat and lazy. *Iãst* shodr *bilugh kaṛt ass bilugh dangar ess.*

1264. Sir! your *service* is an honorable service and I am proud of it. *Sāhib! Tōst* shodarī *bilugh lesst ass; iã̄ bilugh ūd bissam.*

1265. Several persons have come for *service.* *Bilugh manchī* shodarī *kusth dugã osth.*

1266. The sun has not yet *set*: there are many clouds. *Sū na* pũgess; *nīru bilugh ess.*

1267. Get a needle to *sew* this cloth. *Inā basnâ* shusth *dugã chamchich gats.*

1268. Let us sit in the *shade*; it is very hot. Tsāwē *tã̄ wizhēmā; tabī bilugh butt.*

1269. This is a *shady* place and good to rest in. *Inā* kāno-wā *bhim ess; wigasth dugã lesst ass.*

1270. *Shake* the tree, and the fruit will drop. *Kāno* ṛanzāo, *kachwach yũr ellā.*

1271. The tree *shakes* with the wind: I have not *shaken* it. *Damu tã̄ kāno* ṛanzann: *ī kāno na* ṛanzēī.

1272. The water of the pond is quite *shallow* and very muddy. *Inā p'nilē âo* turungo *ass; bilugh mul ess.*

1273. For *shame!* you have no *shame*; I thought to myself you were a good man. Thū thū! *tū* jerik *n'ass; ō̃ts ō̃sh karosh tū lesst manchī assish.*

1274. Don't have false *shame* (about eating); you are hungry: eat to your heart's content.	Jerik *n'zā̃ṛ; tū âttā biss; less katī ktol kshī.*
1275. You are a *shameless* thief; get you gone.	*Tū* jerik na wā, *shtā̃r assish; partsī.*
1276. I am dead beat. *Shampoo* my back and legs.	*Ō̃ wotinam; iā̃st ptī pchu* marō.
1277. Do you know the difference between the *shape* of Mirak and Widing individually?	*Tū Mirak ajē Widing* wizhirwor *kūrē kūrē zā̃ṛchā!*
1278. Give me my *share* of the flour, and I am off.	*Tū ikīā brē* barakti *ī gats, ō̃ ēlom.*
1279. *Share* this flour between the four men	*Inā brē shto manjīān p'mish* barakshī.
1280. My knife is as *sharp* as my sword.	*Iā̃st katā iā̃st tarwach brobar* tsiā *assā.*
1281. That woman screams; I think *she* is hurt.	*Askā istrī pubī kutt, ō̃ purjonam* ikiē *zān biss.*
1282. A *sheaf* of corn is worth a seer of milk in our country.	*Emā gul tā̃r ē* giḍr *gum ē sir zū erangst (ē brobar) ess.*
1283. *Shear* the sheep and take its wool to Ranbūr.	*Inā muzharala* bṛē; *ikīē warūk Konisht wik ngā.*
1284. The cattle have gone out of the *shed.*	*Gāo* shall *stē baṛ gostai.*
1285. I have six *sheep,* a ram and an ewe and a lamb.	*Iā̃ shu* wē *asht; ē muzharala assā; ē wez assā; ē wāk assā.*
1286. Get me a *sheet* from the merchant.	*Sodāgar-o tā̃ stē iā̃ dugā̃ ē* pujil *gats.*
1287. A fox came and the *shepherd* caught it.	*Wrigī osth;* patsā mochī *wrigī wanamiss.*
1288. Why don't the Government soldiers carry *shields.*	*Sirkār-o spāhī kai dugā̃* kiṛā *na ngattett.*
1289. The tailor made my *shirt* last year. It is worn out.	*Basnā shul pō sē iā̃* digṛī *shusī; daliss (siūm biss).*
1290. Why are you *shivering?* Is it from cold or from fever?	*Tū kai dugā̃* ditkichī? *Tū shillē bissī, tu ranzol assā?*
1291. My *shoes* are very thin.	*Iā̃st* kashk wetzā *bilugh turungo asht.*

1292. My horse's *shoes* are very broad. *Ots ushpē* nāl (wotzâ) *bilugh wishtr assā.*

1293. I don't know how to *shoot*. I have a bow and arrow but not a gun. *Ôts* tapk barūten *na zāṛētam. Iãst drōn je shtor asht; tapk n'ass.*

1294. Get me a handful of wheat from the *shops*. Bāzār *stē ē gōr gum giats.*

1295. My stick is *short*. *Iãst mãroī* parmenstuk *ess.*

1296. The coolie is very *short* in stature and cannot carry my load. *Barwai bilugh* parmenstuk *ass; iã bōr ngā n'batt.*

1297. On my *shoulder* there is a boil. I can carry nothing. *Iã* patōs *apsiss. Ots kā dī ngā n'battam.*

1298. From carrying the officer's big load yesterday my *shoulder-blade* aches. *Dus sāhib-ē âl bōr ngutassī;* patī *bradzott.*

1299. *Shout* ont to Mirak. Say to him that Bastī is shouting to him. *Mirak* chō wīti *walō. Vrī* (*warī*) *kshī Bastī tū walonn.*

1300. *Show* me where does the road to Mastūj go? *Ĩ* wāṛō *Mastīch-ī putt kōr-ā giess.*

1301. I will *show* you a place where eleven men are hiding with their matchlocks. I can't go: you go and fetch them to me. I went; there is no body in that place. *Ĩ pazhu* wṛālom *yanits manchī akī amshīest tapkīen ngātī nijinistai. Ots n'annam; tu gītī ĩ gats. Ots gā'm; askā pazhu tã kai n'aiesht.*

1302. *Shut* the door. *Dū* barm *kshī.*

1303. The door of his house is *shut*, and I can't open it. *Iklē amu dū* kach *ess, õts ikiē nuksā n'bannam.*

1304. We have no *sickles*; how can we cut the wheat? *Emâ tã* churī *n'aiesht; gum kaikotē ruimâ?*

1305. Which *side* of the river shall we march to-morrow? (*i.e.*, shall we go *that side* or *this side* of the water?) *Emâ dalkiĕ ēmish; âo tã pĕr ēmish âo tã ĩr emishā?*

1306. Samar beat me with a stick yesterday on my *side*, so my *side* aches. *Samar dus mãroī mĩsh iãst* anī *winā'm;* anī *brazott.*

1307. What are you making *sighs* for? Are you tired or ill?
Tū kai dugā shū *kshâchī? Tū gatrā bissishā; bradzo-wā ashiā?*

1308. *Silence!* don't speak; only lift your hand up if you see the enemy.
Chusht *azhō! na warī kshī; tū kuī pachanwarī warinbâ dusht ū kshī.*

1309. Tell the men to be *silent* and not to say a word. The enemy will hear.
Manjī tā warī kshī chusht *azhō kshīr, ē dī warī n'kshīr. Pachanwarī sangalā.*

1310. The merchants take *silk* and *silver* to Peshāwur.
Sodāgar arshum *je* aṛu *Peshâr pōr prēnd.*

1311. You are very *silly*; you would never do for a spy.
Tū bilugh bedina-wā *assish; tū kuī shū awēn na bachī.*

1312. *Since* I entertained you, did I ever beat you? Never.
Kuī *tū ī shodr kaṛāsh ī kuī tū vinojā? kuī dī n'vinosāsh.*

1313. He is not a *sincere* man: I am sure he is treacherous (liar).
Ikiē manchī-ē zara lesst *n'ess: ō purjanam mizhol assā.*

1314. The *sinew* of my leg is cut with a knife.
Iā kūr nūng *kaṛo (katā) mish periss.*

1315. If you are all tired, call Mirak to *sing*; he is a good *singer*. He will cheer us all up.
Shtalē shâ gatrā bissār. Mirak tā warī kshī; lālu kulonn; *bilugh lesst* lālu kul *assā. Emâ sundī kuzhāl kulā.*

1316. Last year I did *sink* in the snow. To-day I have *sunk* in the water.
Pō sē zīm yūr gūssam. *Starak âo tā* p'mich bissam.

1317. My *sister* has fever to-day.
Iā sus *tā shtarak ranzul biss.*

1318. My *sister-in-law* has eight sons.
Iā wū-o *ushi pitr* asht.

1319. *Sit* on this stone. Don't show your head to the enemy.
Inā vōtt p'sir nizhē. *Yost shai pachan warī tā na wāṛo.*

1320. I am very cold; get a goat's *skin* for me.
Iā bilugh shillā biss; iā dugā wazest chamo *giats.*

1321. I can go across the water with an *inflated skin*, but not without.
Âotarmir *mīsh âo tā petṛu banam; giā ē na banam.*

1322. Mirak has stolen my *skin-bag* (for carrying flour).
Mirak iāst titsa *shtār ktī briss.*

1323. A bullet hit the sepoy's *skull*; I expect he will die.
Pondrik spāhī pazhō *preptā*; *ŏ purzhanam mṛlā.*

1324. The *sky* is clear; I think we can march in the morning.
Dī *bilugh shingīr oss*; *babdī ess dalkiĕ mizhim ēmâ.*

1325. The *slave* has run away from fear of this cruel master.
Lonī *amŏst damtōl mochis widarthī mugis.*

1326. I am sure his master will *slay* him some day or another.
Ŏ purjanam kuī ikiē mochī's jārlā.

1327. When I approached the sentry last night, I saw he was *sleeping.*
Rador kuī pālē tā torĕ assium ĭ waṛiām pshmissā.

1328. My leg is *asleep*, I can't stand up.
Iāst pū shinguṛ bunn, *ŏts uttī na banam.*

1329. The thief cut off the *sleeves* of my cloak.
Shtār iāst shugā dashta *pṛētī bṛā.*

1330. The ground is frosty and very *slippery.* Take care! you will *slip.*
Bhīm shī tin ass, bilugh silkin *biss. Trāchī bō! tū* silkilosh.

1331. Is the hill a gentle *slope* or is it a difficult *slope?* And, when you have crossed, what is (the *slope*) on the far side?
Ikiā ashṭar chakūr *assā* uchangust *assā? Kuī badō shai putarijbâ akī pōr* kāst *azzā.*

1332. Go *slowly*; I am done; let us take breath.
Chillĕ *ĭ*; *ŏts utinam*; *yū prezhamâ.*

1333. He is a *small* man; give him a *small* load.
Ikiā parmenstuk *manchī assā*; *ikiē* parmenstuk *bōr prē.*

1334. My house is *small*; yours is large, his house is the largest.
Ĭ amu prama *ess*; *tū amu âla ess, ikī amu sundī amu tā bilugh âla ess.*

1335. In your childhood had you *small-pox*? I think you are pitted with *small-pox* in the face.
Tū kuī parmenstuk azzī tu puṛṛ *bissiā? Ŏ purjanam tū* puṛṛ *mugho* (*miok-o*) *ashī.*

1336. I *smell* a nice *smell* of roses and a nasty *smell* of a dead dog.
Iā tā taṛĭ pīsh lē gun ann; *mṛisth krŭī digar* gun *dī* ann.

1337. What does your dog *smell*?
Tū krŭī kā gun kunn?

1338. The dog-rose *smells* sweet. The corpse *smells* bad. *Tarĭ pish* gun ann. *Mrisht'est* digar gun ann.

1339. My house is full of *smoke*. *Iāst amu tā* dūm *parē assā.*

1340. Why don't you *smoke* tobacco? *Tū kai dugā tamkio n'*kusoch *?*

1341. My pyjama cloth is *smooth*. *Iā taman basnâ* chil *ess.*

1342. On the march yesterday (at the time of marching) a long *snake* bit my brother in the leg. *Dūs piliangsth wēl tā âl* babust *aī iâ brâ kūr tā atamshi.*

1343. The sepoy *snatched* the fruit from my hand and bolted. *Spāhī ĭ b'dusht tā kachwach* wrangītī *mukiā.*

1344. My head aches from much *sneezing*. *Bilugh* kazisth (?) *dugā shai bradzott.*

1345. The *snow* is up to our arm-pits. How can we cross the pass to-morrow? Zīm *kachkruī wīk assā. Emâ bado kaikote putr bamâ?*

1346. I have been *snow-blind* in both my eyes for seven days. *Sutt wōs (gujr) bā iāst zīm dugā* achiĕ lushtiā.

1347. If you see the enemy do *so* (like this). *Pachan warī waṛinbâ tū* gitā *kshī.*

1348. The *soldiers* are very brave and shoot straight. Spāhī *bilugh lē damtōl manchī asht, tapkiē lesst vind.*

1349. *So* much (*so* large) loads we can't carry. Ikiā'st *âl bōr ngā n'bamish.*

1350. His back aches; put a *soft* cloth under it. *Inā chil (?) bradzonn; anī pagur* chilla *basnâ ptē.*

1351. This cloth is very much *soiled*; take it away. *Inā basnâ biluk* mul *asht; nuksī.*

1352. The old man *solicits* a rupee. *Askā purdŭ ē tang* ragatt.

1353. *Some* man has come and says the sāhib wants *some* flour. Kā *mōch oss gujji kunn sāhib* chok *brē ragatt.*

1354. *Somehow* (from wherever you can fetch), you must get the horses. Kōr stō *awenjībâ ushp tyor kshī.*

1355. *Some one* must go (*one* is to go). It is your turn, moreover, to go. E *ĕsth azzā: shtalē ĕsth tū wōr assā.*

1323. A bullet hit the sepoy's *skull*; I expect he will die.	*Pondrik spāhī* pazhō *preptā*; *ō̃ purzhanam mṛlā.*
1324. The *sky* is clear; I think we can march in the morning.	Dī *bilugh shingīr oss*; *babdī ess dalkiẽ mizhim ēmá.*
1325. The *slave* has run away from fear of this cruel master.	Lonī *amōst damtōl mochis widarthī mugis.*
1326. I am sure his master will *slay* him some day or another.	*Ō̃ purjanam kuī ikīē mochī's* jā̃rlā.
1327. When I approached the sentry last night, I saw he was *sleeping*.	*Rador kuī pālē tā̃ torẽ assium ī̃ waṛiām* pshuissā.
1328. My leg is *asleep*, I can't stand up.	*Iā̃st pū* shinguṛ bunn, *ō̃ts uttī na banam.*
1329. The thief cut off the *sleeves* of my cloak.	*Shtā̃r iā̃st shugā* dashta *pṛētī bṛā.*
1330. The ground is frosty and very *slippery*. Take care! you will *slip*.	*Bhīm shī tin ass, bilugh* silkin *biss. Trā̃chī bō! tū* silkilosh.
1331. Is the hill a gentle *slope* or is it a difficult *slope*? And, when you have crossed, what is (the *slope*) on the far side?	*Ikīā ashṭar* chakūr *assā* uchangust *assā? Kuī badō shai putarijbá akī pōr* kāst *azzā.*
1332. Go *slowly*; I am done; let us take breath.	Chillẽ *ī*; *ō̃ts utinam*; *yū prezhamá.*
1333. He is a *small* man; give him a *small* load.	*Ikīā* parmenstuk *manchī assā*; *ikīē* parmenstuk *bōr prē.*
1334. My house is *small*; yours is large, his house is the largest.	*Ī̃ amu* prama *ess*; *tū amu âla ess, ikī amu sundī amu tā̃ bilugh âla ess.*
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1355. *Some one* must go (*one* is to go). It is your turn, moreover, to go. E *ĕsth azzā; shtalā ĕsth tū wōr assā*.

1356. *Sometimes* he says Mirak killed Bastī: *sometimes* he says Dān Malik killed Bastī.
Kāchī *gijjī kunn Mirak Bastī jāriss:* kachī *gijjī kunn Dān Malik Bastī jāriss.*

1357. In my house there must be a dark cloak *somewhere*, I don't know where.
Emâ p'amu korār *zhī shugā assabâ tīch n'ess.*

1358. My *son* was wounded and captured by the enemy, but escaped by feigning death.
Pachanwarī iā puṭr *proṛ kṛiss wanamiss,* puṭr *maṛelgõ vishtī mugiss.*

1359. My *son-in-law* is ill and will surely die.
Iāst zamān *bradsowā assā shtalē tyor mṛlā.*

1360. What *sorrow* afflicts you? (why art thou *sorrowful*).
Tū kai kapā *bitish?*

1361. I am *sorry* your son is dead.
Tū pitṛ mṛiss: õts kapā *bissum.*

1362. The man has brought *sour* fruit and *sour milk.*
Inā manchī-ē chenai *kachwach awaṛiss:* ilā *awaṛiss.*

1363. Have you *sown* the flower (rose) (?) seeds?
Tū taṛī pīsh bī bhīm tã ajissā?

1364. Get a wooden *spade* and an iron *spade.*
Bēo *gats:* chimbio *dī gats.*

1365. The horse has eaten his bellyful of grain; and two handfuls of barley are to *spare.*
Ushap ktol kaṛungo pul iār; du gōr rīts uttā *biss.*

1366. *Speak!* Why are you silent? Are you dumb?
Warī kshī! *Tū kai dugā chusht azhichī? Tū warī-na-wā ashiā?*

1367. The enemy carries *spears* but no guns.
Pachanwarīān tā isht *asht, tapk n'asht.*

1368. That man is a *species* of fox.
Ikīā manchī wrigī pūrst *manchī assā.*

1369. Take this money; *spend* it as you like.
Tang ngātī tōst bidī tā vrīch kshī.

1370. I shall *spend* the night here; we will go to-morrow.
Starak shâo anī wisilom; *dalkiã ēmâ.*

1371. The *spiders* are very plentiful this summer.
Inā wazdōr sachung *bilugh bund.*

1372. *Spinach* is good to eat with meat.
Ano mẽsh pālak (?) *iārabâ less bunn.*

1373. To *spit* before a headman is very disrespectful. *Jast panishr* sabjun wisth *katrawōr kudūm essā.*

1374. He is a very *spiteful* man. *Ikiā bilugh* ziān kaṛol *manchī essā.*

1375. You have *spoilt* our business. I dismiss you. *Tū emâ kudūm* digar kaṛiss. *Tū ẽ tōṛ azhēlom.*

1376. Get one small *spoon* and one large *spoon* from the bazar. *Bazār stē* bilankochī *gia'ts*, *âl* kochī *dī giats.*

1377. How many black *spots* are on your white dog's back? *Tō st kazhīr krŭī p'ptī tā chuk zhī* prots *asht?*

1378. He is a yellow dog all over, and not *spotted.* *Iā krŭī brobar aḍr rang azzā*; shtring *na ass.*

1379. In *spring* this *spring* has much good cold water. Wasut *inā* undsâo *p'mish bilugh lē yuts âo azzā.*

1380. *Sprinkle* water on the fire. *Ikē angā tã âo* azhō.

1381. If you *sprinkle* earth on the snow, it will melt fast. *Zīm tã p'sir palal* (*mṛi*) azhībâ *zapp wilinn.*

1382. The *spur* of that hill is easy to climb. *Ikiā* pazhun *ẽsth dugã lesst ass.*

1383. The *spy* has come, but brings word that the enemy has made preparations to march to-morrow. Shū awēl *manchī oz: shū awerā dalkiẽ pachanwarī oshtasth dugã tyor ass.*

1384. Let the shape of the sangar (wall) be made *square*, not round. *Inī bangut* shto ptistuk *kshĩr*, *pondr n'kshĩr.*

1385. The horse ran away from his *stable* last night. *Dus radur ushp* ushp-amu *tã stē puz biss.*

1386. The enemy came last night and burnt my *stack* of grass. *Dus radur pachan-warī osth iãst yūs* goṭṭ *angā taṛā.*

1387. How many *stages* is it from Dīr to Chītrāl? *Dīr stē Shdrāl chī* wōs *pott assā?*

1388. The fruit is *stale* and dried. *Kajwaj* less n'ass, *dariss.*

1389. That little boy stole ten *stalks* of corn. *Ikiā parmənstuk maṛiṛ duts gum* koṛ *shtãr kati bṛā.*

1390. The man *stammers* much. *Ikiā manchī bilugh* supkott.

1391. The Mehtar is coming; *stand* up. *Mehr ann*; ushtō.

1392. There are clouds and the *stars* are not visible.
Nāru bilugh ess : rashtâ na waṛon end.

1393. My brother is *starved* to death. There is no one to feed him.
Iãst brâ âttā mṛā. Ikīē buṛī presth dugā kai na asht.

1394. What is the *state* of your father who is imprisoned by the Amīr?
Amir tōst tōtt bāndī kṛiss kā'st bitī assā?

1395. If you will *stay* here two nights, I will make you comfortable.
Tū anī dū rador bulozhbâ, õts tū dugã lesst kasmat kalom.

1396. If you *steal* my goats, I will kill you with my gun.
Tū iãst gash shtār kulājbâ tū tapkiẽ vitī jãrlam.

1397. This hill is too *steep* for coolies to carry loads.
Inā badō bilugh uchangiest *assā, barwai bōr ngātī badō ū n'bann.*

1398. My father is very *stern*: his own sons all fear him.
Iã tōtt bilugh dang *manchī ess; ikīost puṭriness ikīē waṛantī widharand.*

1399. I got *steps* made in front of my door.
Iãst amu b'dū tã torẽ ugrām *azhiss.*

1400. Get my walking *stick* and my polo *stick*.
Iãst mārōi *giats* paṛchē *dī giats.*

1401. The road is very *sticky* from the rain.
Agal osthē dugã pott bilugh shur *biss.*

1402. My girths have become *stiff* with the horse's sweat.
Ushp ashpẽ dugã giṛī wishtangess.

1403. The hornet did *sting* my cheek yesterday.
Bāmo dus iãst naskor tã attamshī.

1404. There is a *stink* here as of a dead dog.
Anī mṛist krũī digar gun *ess.*

1405. Lengthen my *stirrup* leather: it is too short.
Iãst ushp tã potā *tã drgṛ kshī: parmenstuk ess.*

1406. The women make excellent *stockings* in Aiyūn.
Angṛ jugūr bilugh lesst jarob *kund.*

1407. He is a thief and has been put in the *stocks* by the Mehtar.
Shtār assā. Mehr gārā mēsh band *kṛissā.*

1408. The *stomach* of the boy is swelled from eating too much Indian corn.
Ikīā maṛiṛ bilugh jawār iãrā; ikīē ktol *bilugh âl biss.*

1409. Collect *stones* to build a house. Wōtt *wasaṇrāō amu kusth dugā̃.*

1410. Don't go near the falling *stones* (*stone shoot*). *Tū akīā* watla wōtt *tā̃r torē̃ n'ai.* (*na ī.*)

1411. When you go to *stool*, does any blood pass? *Kuī tū* alkū̃ṛ *gujbâ luī annā?*

1412. *Stop* that man and search him to see if he is a thief. *Ikīā manchī* otlō *ikiēst basnâ tā̃ ōsh kshī shtā̃r assā.*

1413. I shall *stop* at your house thirteen days till the end of the fast (of Ramzān). *Ō̃ts tōst pamu tā̃r trits wōs* bulom *kuī wik pochētr na peṭlon ennā.*

1414. A violent *storm* came accompanied with hail, and did much harm. *Bilugh* gānowakti damu *ushtiā, azhir dī oz, biliuk nuksān kṛā.*

1415. Morī has become rich and very *stout*. *Morī bilugh lattrī-wā biss* âl ktolwā *dī biss.*

1416. Speak always *straight* and true, and don't lie. *Tū sundī* shtal *warī kshī, na mizhāō.*

1417. My goats have *strayed*, and I don't know where they may be. *Iā̃st gash* piz *bā, tī̃ch n'bunn kōr asselabā.*

1418. The water of this *stream* is very clear and white. *Inā* b'gul *âo biluk shtā kazhīr assā.*

1419. Get a hundred men to make an irrigation cut or *stream*. *Pōch vissī manchī wasaṇrāō* yū *kusth dugā̃.*

1420. A mud *stream* came and beat down my crops. Koru *ozz iā̃st ptul pagūr tāristai.*

1421. There is much water in the *stream*. Baglao (b'gul-o) *âo less.*

1422. Mirak says he will strike Bastī with a *stick*. *Mirak gijjī kunn "ō̃ts* mārōi *mē̃sh Bastī wilom" kutt.*

1423. The coolie says I have only a bit of *string*, not a thick rope. How can I take the load? *Barwai gijjī kutt "iā̃ tā̃* lamṛ kanik *ass, kaṛtā kanik n'aiesht" kutt. "Bōr kaikotī ngālam?"*

1424. This horse is weak: give me a *strong* and large horse. *Inā ushp tā̃ kōt n'aiesht, dangariwak assā:* kaṛtī *âlī ushp giats.*

1425. This horse *stumbles* much, I am sure he will fall. *Inā ushp* zō̃lazzatt (?), *ō̃ purjonam piltalī.*

1426. My horse *stumbled* and fell. *Iā̃ ushp* zō̃lastī *piltiss.*

1427. My horse *stumbled* by knocking against a stone, and fell. — *Iã̃ ushp wōtt tã̃* pū prētī *piltiss.*

1428. This is a very dry year, so the crops are *stunted.* — *Inā sē dumī sē bā, ptul dumā* parmenstuk *bistai.*

1429. *Suddenly* the enemy appeared from the jungle and attacked us. — *Pachān warī* shū n'azzī *tan dã̃ (?) b'zul stē bar osth emâ pazhī stē winām'ish (?).*

1430. We *suffer* much from the Afghāns, who oppress us. — *Aoghānī manchī emâ tã̃ biluk zor karond, emâ biluk* zur bā.

1431. *Sugar* is very good to eat when it is very cold. — *Kuī shillā bilugh bibâ* gur *iãrabâ lesst butt.*

1432. The coolie is not tired; he is only *sulking* (making a fuss). — *Barwai gatrā na biss giān* kartawōr *kunn.*

1433. In *summer* there is much heat in this village. — Wazdur *inā bagrām bilugh tapī bunn.*

1434. The *sun* is not visible owing to many clouds. — *Nāru bilugh assā,* sū *waron na ett.*

1435. This is a *sunny* village, therefore fruit ripens early in the season. — *Inā* ashperuk *grām ass, ikiē dugā kachwach shangiē pagann.*

1436. At *sunrise* we will cross the pass to-morrow. — *Dalkiẽ* sū chī presth wokt *tã̃ badō putremâ.*

1437. At *sunset* I think we shall reach Chitrāl. — *Õ purjinam* sū pinjebā *Shdrāl promâ.*

1438. The *sunshine* is hot: let us sit in the shade. — Sū *tapī ess: tsawẽ tã̃ nizhēmâ.*

1439. Collect a hundred men and *surround* Mirak's village. Take care you do not let a boy even escape. — *Pōch vissī manchīan mẽsh Mirak grām* pabunor azhō. *Trãchī bũr ē parmir dī bar na lazar.*

1440. He was *surprised* and therefore fell into the enemy's hands. — Derh *bā; ikiē dugã̃ pachanwarī b'dush gwā.*

1441. I have a *suspicion* Basti will kill Mirak to-night. — *Õ* babdī *kshâtam rōtr (radhar) Bastī Mirak jãrlā.*

1442. Mix this medicine with water and *swallow* it. — *Inā dāru âo mish mazhūra kshī* pī.

1443. The horses are stuck in the *swamp*. — *Ushp* p'shur *tã yũrshā.*

1444. You have eaten my bread, so I *swear* I won't do you any harm. — *Tū iãst buṛī iãrissā, õts* shott kulom *tū kā ziān na kulom.*

1445. There is much *sweat* under my horse's belly. — *Iãst ushp ktol pagiur bilugh* âshpā *biss.*

1446. My horse has *sweated* much. — *Iã ushpē bilugh* ashpā baranziss.

1447. Get a broom and *sweep* the ground for my tent. — *Sagon giats, iãst jilamā dugã bhīm* sagāō (skâ).

1448. The tea is very *sweet*, and the fruit is very *sweet* (luscious). — *Chaĩ bilugh* machī *ass; ikiā kachwach bilugh* arūzâo *ess.*

1449. My upper arm had a blow yesterday and has *swelled*. — *Iãst gotr tã dus prōr biss,* apsiss.

1450. My horse is more *swift* than yours. — *Iã ushp tū ushp tã* shataramī *assā.*

1451. I can't *swim*. My brother *swims* like a fish in the water. — *Õts* nosh kun *na banam. Iã brā áo matsī purstha* nōsh kõṛ.

1452. I can't *swim* without an inflated skin. — *Âotrmir mish* nōsh ko *banam giã dazhnoshẽ n' banam.*

1453. Get me a *switch* for making my horse go. — *Ushpē madasth dugã* chuī *giats.*

1454. My *sword* is very blunt: sharpen it. — *Iã* tarwach *bilugh dũṛu biss: ikiā tseo kshā.*

1455. My *sword belt* is very tight: loosen it quickly. — *Iãst* tarwach parõsh *tã aṛṛĩn biss: zapp wishtrī kshā.*

1456. Sher Malik is a fine *swordsman*; he can easily kill Morī, and think nothing of it. — *Sher Malik bilugh less* tarwochẽ wil *assā; Morī giāmī prushkurē jãrlā.*

T

1457. My horse has a black *tail*. — *Iãst ushp* dumrī zhī *assā.*

1458. Who *takes* this load? *Take* these four loads to Drasan. — *Inā bōra kāchī* ngālabasa? *Amni shto bōr Drāsan wik* ngãr.

1459. Who has *taken* my load? — *Iã bōr kū* brā?

1460. A man came and has *taken* my horse by force. *Manchī-ē ozz iã̄ ushp wrangātī* brī.

1461. Don't *take off* your clothes; it is time to be starting. *Tū basnâ na* nuksāō; *piliangsth wokt biss.*

1462. Don't go near that small-pox man; you will *take* the disease. *Ikiā manchī-ē tuk shilā biss; tū torẽ̄ n'ai; tū tã̄ dī* shilā.

1463. Why do you *talk* so loud? *Tū kai dugã̄ cho wītī* walanch?

1464. Mirak is *taller* than Bastī, and thy father is *taller* than my father. *Mirak Bastī tā* drgr *ess, ojē tū tōtt iã̄ tōtt tã̄* drgr *ess.*

1465. Where the *tamarisk* grows there is sure to be water near. *Kōr* hinju (?) *bundabâ akī âo tyor torẽ̄ bunn.*

1466. If ever you have fever, it is good to drink *tea*. *Kuī tū tã̄ tapī onzībâ* chai *pisth lesst bunn.*

1467. Get me a man to *teach* me the Bashgali dialect. *Katȭ varī ĩ̄ zãrōsth dugã̄ ē manchī ȭsh kshī.*

1468. This cloth *tears* very easily; it is not good. *Inā bazisnâ zapp* drich bunn; *less n'ess.*

1469. The boy has *torn* (*tear*) my shirt. *Ikiā parmen maṛiṛ iãst digṛī* drich *kṛiss.*

1470. What are the *tears* in your eyes for? Has any one hit you? *Tū achẽ̄ tã̄* achu *kyē atsand? Kū winozhā?*

1471. *Tell* me, did you see Mirak stealing my shirt? *Iã̄ tã̄* vrī kshī, *tū waṛiām (?) iãst* digṛī *Mirak bṛā?*

1472. He is *telling* a very long story, but I do not believe him; may-be he is lying. *Ikiā manchī bilugh drgr warī* walann; *ĩ̄ ikiā tĩ̄ch na bunn; mizh-ona shtalẽ̄ walann.*

1473. *Ten tents* have come from Drōsh for the sepoys. Duts jilamâ *spāhien dugã̄ Dryus stē awend.*

1474. You have given me one rupee; I *thank* you. *Tū iã̄ tã̄ ē tang ptā'm;* shamash *kulom.*

1475. *That* is a very good man. Askā *bilugh lē manchī ass.*

1476. Go *that* way; don't come this way. Akīā *pōr ĩ̄; anī pōr n'ai.*

1477. I will give *thee* one rupee. *Ȭts tū tã̄ ē tang prēlom.*

1478. *Their* loads are very heavy. Amkiān *bōr bilugh allangā asht.*

1479. Do not beat *them* with sticks. Amno *mãroī mẽsh na wī.*

1480. Drink your medicine; *then* walk about a bit. *Kuī uzha pibâ* askī wokt tã *achok pilingiō.*

1481. Go into my house and get *thence* a choga. *Iãst pamu attī ĩ* akīē stē *shugā gats.*

1482. I have been: there is not one *there.* *Gūssam:* akī *ē dī shugā n'aesht.*

1483. *These* men say they cannot march. Amnā *manjī gijjī kund "emâ ē na bamâ" kutt.*

1484. Get me a *thick* stick. *Iã dugā* kaṛtī *mãroī giats.*

1485. That jungle is very *thick* and dark. *Ikīā bzul tã* bilugh kāno *asht: ikīē p'mish andhaṛ ess.*

1486. You are a *thief*, I shall beat you. It is not true, I am not a *thief.* *Tū* shtãr *assish, tū wilom.* *Shtalī n'ess, iã* shtãr *n'assum.*

1487. If you *thieve*, I shall cut your neck. *Tū* shtãr kulaibā *girēk peṭalam.*

1488. My *thigh* bone was broken last year by falling from a horse. *Pō sē ushp p'tsir stē wãr ossam:* chū *peṛingā.*

1489. My brother is very *thin* from fasting. *Iãst brâ pochētr ngusth dugã bilugh* daḍar *biss.*

1490. Mirak's bull is very *thin.* *Mirak-ashu bilugh* daḍar *ess.*

1491. My choga is of very *thin* texture. *Iãst shugā biliuk* turungo *assā.*

1492. Is this horse *thin*? or thy father's? *Inā ushp* daḍar *assā tochī ushp* daḍar *assā?*

1493. My horse is very small; *thine* is a big horse. *Iã ushp biliuk parmen ass;* tost *âl ushp ess.*

1494. *Think* (having made intention) before you speak. Babdī kashītī *gijjī* (*varī*) *kshī.*

1495. I *think* Morī will die this night. *O* purjonam *Morī starak rador mṛlā.*

1496. I have run from Brōz to Drōsh and am very *thirsty.* *Ôts Broz stē Dryus wīk achūnissam; bilugh* âo pik *bā.*

1497. The Chārwēlo's father died *this* day. *Chārwēlī-o tōtt* starak *gujr mṛā.*

1498. *This* year we shall go to Drāsan. Shtarak *sē emâ Drāsan tã ēmâ.*

1499. *This* stick is large, that stick is small. — Inā *dāo âl ess, ikiā dāo parmen ass.*

1500. *This* village is very large. — Inām *grām bilugh âl ess.*

1501. A *thorn* has run into my foot. — Bubust *iã̄ kũr tã̄ atamshiss.*

1502. *Those* men are all ill. — Amkī *sũndī manchī bradso-wā asht.*

1503. *Thou* art very tired: rest *thou* here. — Tū *bilugh gatrā bissish;* tū *anī wigiō.*

1504. Get some *thread* to sew my clothes. — *Iã̄st basnâ shusth dugã̄* pachēn *giats.*

1505. Take this wheat and *thresh* it. — *Inā gum ngāsi* krāmō.

1506. The water has come on to my *threshing floor* and spoilt it. — *Âo iã̄st* krām-grammā *tã̄ oz askiā nazhā.*

1507. There is a boil on my *throat.* — *Iã̄s* garak *tã̄ apsiss.*

1508. *Throw* me *down* that stick. — *Ikiā mãroi iã̄ tã̄* wẽ attalāō.

1509. The enemy has cut off the *thumb* of Samar's right hand. — *Pachan warī Samar pachũr dusht* jasht angur *peṛiss.*

1510. Did you hear the *thunder* last night, and feel the earthquake? — *Dus radhar* wodaranchut *tā p'kōr gwā; indrisht tū shū bā?*

1511. *Tie* this rope for me. — *Inā kanik iã̄st dugã̄* gĭṛō.

1512. Widing has killed a *tiger.* — *Widing* juṭ *jãriss.*

1513. Those pyjamas are too *tight,* I cannot wear them. — *Inā taman bīliuk* aṛaṛ *ass, ōts ikī amjī na banam.*

1514. *Tighten* the girth of my saddle. — *Iã̄st zīn bramishten* weshtō.

1515. On the river bank there are a hundred *timbers.* — *B'gul pōch wissī* gāṛa *asht.*

1516. Spring is a good *time* to sow vegetable seeds. — *Wosut shiak bī bhīm tã̄ azhisth dugã̄ less* wokt *butt.*

1517. It is a long *time* since you left Peshāwur. — *Peshâr stē samartī bilugh* drē *bā.*

1518. I have not *time* to learn Bashgalī. — *Katõ warī zãṛasth dugã̄* wōm *na ess.*

1519. How many *times* have you been to Kāmdēsh? — *Tū chī* wōr *Kāmbragām gūssish?*

1520. Mirak is a very *timid* man; he won't cross the pass. — *Mirak bilugh* widharal *manchī ass; badō putrēn n'dromn (?).*

1521. There is no *tin* in our village. — *Emâ bgrām* kallā tuch *na ess.*

1522. The *tinsmith* says this tin is all bad. Kallā tuch kaṛ *gijjī kunn "inā tuch sundī na zhı ett (?)" kutt.*

1523. I think you are *tired.* You are dead beat. Lie down awhile. *Ôst purjanam tū* gatrā *bissish. Tū otinosh. Achok chumbō.*

1524. I am going *to* Brōz. *Ôts Bruts* tã̄ *ennam.*

1525. Don't go *to* Chitrāl. Ba *Bilan n'ai.*

1526. Kāfirs don't smoke *tobacco.* *Katā manchī* tamkio *n'kshond.*

1527. *To-day* rain will surely fall. Starak *tyor agal ann.*

1528. My *toes* are all frost-bitten. *Iãs* kũir angur *sundī zīm tã̄ lushtistai.*

1529. Pull the rope all *together.* *Sundī manchī* ē wōr *kanik kshõr.*

1530. *To-morrow* we shall go to Gairath, and the day after to Chitrāl, and the third day to Shoghot. Dalkiẽ *emâ Gairath ēmâ; attrī Chandrāl ēmâ; achutt Shogōr ēmâ.*

1531. The *day after to-morrow* thou shalt go to Bragamatal. Attrī *tū Bragamatal ēlosh.*

1532. Put out your *tongue* long out of your mouth that I may see it. Dits *azhī tã̄ drgr ktī baṛ kshī ôts õsh kulom.*

1533. I think it will snow *to-night.* Shtarak radōr *zīm tyor prēlā.*

1534. You are *too* fat; you cannot run. *Tū* biliuk *kaṛtā ashī; tū achūn na banch.*

1535. I fell going down hill, and broke my *tooth.* *Badō yũr atsandã̄* (*tã̄ ?*) *piltiām; iãst* dutt *peṛingess.*

1536. The sepoys can't see the road: light *torches* for them. *Spāhī putt wṛan na band: amnâ dugã̄* talā *pashētī gats.*

1537. This boil hurts very much: don't *touch* it. *Inā apsisst biliuk bradzott: iktē tã̄* dusht na pēkshē.

1538. Did the thief go *towards* Chitrāl or *towards* Ashrett? *Shtãr Chandrāl* pōr *gwā te Ashrett* pōr *gūssā?*

1539. Go thou *towards* Dīr. *Dīr* pōr *ī.*

1540. I see a *tower.* Is it Mirak's *watch tower?* *Ôts* kutt *õsh kulom. Mirak* kutt *assā?*

1541. I see the *track* of a pony's feet on the road. *P'putt tãr ushp* poh *õsh kulom.*

1542. Send me a cunning man to *track* the thief's footsteps. *Shtãr poh* õsh kusth *dugã̄ iã̄ tã̄ shatrim manchī namō.*

1543. Let us set a *trap* to catch a leopard, and do you set a *trap* (make a *small house*) to catch a hawk.
Juṭ wanomasth dūgã posh *wonâ, marē wanomasth dugã* parmenstuk amu *kshĩr.*

1544. Morī is cunning for setting *traps.*
Morī posh *kusth dugã shatrim ass.*

1545. My horse is very tired, he cannot *travel* .
Iã ushp bilugh gatrā bā, na pā *bann.*

1546. When shall you *travel* from Drōsh ?
Tū Dryus stē kuī samarlosh *?*

1547. I see many *travellers* coming from Bragamatal.
Õts õsh kalom biliuk wischā manchī *Bragamatal stē atsand.*

1548. On the road there is a quantity of snow, so a horse cannot *traverse* it.
Pa putt zīm bilugh ess, ushp na balē.

1549. By *treachery* Chānlū caught Bastī to kill him.
Ohãlū Bastī mizhētī *wanamiss ikīē jãristh dugã.*

1550. Are the sepoys taking *treasure* or powder ?
Spāhī khazonn *nganda wārē dorē tuch ngandā ?*

1551. In my garden there is not even one fruit *tree.*
Iã daristã ē dī kachwach kāno *n'aiesht.*

1552. Why is your body *trembling* ? Have you fever ? Are you cold ?
Tū jidd kai dugã ranzott (ditkiochī) ; *ranzul assa ? shillā biss ?*

1553. Mirak has played a *trick* on me.
Mirak mizhongai *iã tã oss.*

1554. What *trouble* has overtaken you ?
Tū kā nalos *biss ?*

1555. Take the horses to drink at the *trough* or aqueduct.
Ushp ngātī pano *âo piāo.*

1556. Get the *trunk* of a tree and hollow it out.
Kāno kaṛu *gats ; ikīē kandr kshi.*

1557. I want a *trustworthy* man to carry a letter to Dir.
Shtal *manchī pkār assā Dir wīk paṛhī ngusth dugã.*

1558. Speak the *truth*, or I will kill you if you don't.
Shtal warī *kshī, shtal warī na kunjībā õts jãrlam.*

1559. Mirak is a very *truthful* man : he is not a liar.
Mirak biliuk shtal warī-wā *manchī assā ; mizhāl n'ass.*

1560. The doctor has come to cut your *tumour*. *Tabíb ozz tōst* apsiss *stē witlosth dugã.*

1561. Your *turban* is dirty; wash it in water. *Tōst* sharr *mul biss; ikīē âo mish ninjō.*

1562. The *turf* near my house is all dried up. *Iāst pamu torẽ tã* brunz *yūs daristai.*

1563. When you reach Chitrāl, *turn* to the right. *Kai Chandrāl parizhbá pachũtr dus* pōr ī.

1564. If you kill a man, the ruler will *turn* you out. *Tū manchī jãrabā mehar* nuksālā.

1565. The ruler *turned* him out, so he fled to Mastuj. *Mehar askē* nuksēyā, *Mastīch mē mugiss.*

1566. Send a man to *turn* our coolies away towards Bragamatal. *Ē manchi namō emá barwai Bragamatal pēr* wetarosth *dugã.*

1567. The coolie says it is not his *turn* to carry a load. *Barwai gijjī kutt "bōr ngusth dugã iãst* wōr *n'ess."*

1568. I *turned* him out of the house, but he has come back again. *Iyē pamu stē* tōṛ kṛā, *dī oz ess.*

1569. To eat too much *turnip* is bad for you. *Bilugh* shalum (?) *yūsth tū dugã lesst na bunn.*

1570. *Twice* I have told you, but you do not obey me. *Ôts tū tãr* dū wōr *gijjī kaṛosh, tū warī na sanganch.*

1571. The Chārwēlo commits great *tyranny* towards us. *Chārwēlī emâ tã bilugh* zur *kaṛonn.*

U

1572. Bastī is very *ugly*. *Bastī bilugh* digar koṛ *manchī assā.*

1573. My *paternal uncle* killed Basti's son with a sword. *Iãst* jash tōtt *Bastī puṭress tarwechen vītī jãriss.*

1574. I can't eat *underdone* meat. *Ôts* zhilē *ano yū n'banam.*

1575. The tower is *undermined*. *Ikīā kutt* arkien *biss.*

1576. *Underneath* my bed is a black choga. *Iãst prusht tâ* pagūr *zhī shugā assā.*

1577. Do you *understand* what I say? *Tū iã varī* zãṛlazhā *?*

1578. *Undo* the knot of my rope. *Iãst kanikī giṛangusthē* nuksāō.

1579. *Undoubtedly* Mirak killed Basti with an arrow, for I saw him with my own eyes. — Shtalē *Mirak Bastī kon vītī jãriss, iã̄ yost achẽ̄ warē waṛiām.*

1580. We are very *unfortunate.* — *Emâ biliuk* kā no-wā *azzamish.*

1581. That village has been *uninhabited* for sixteen years. — *Askā bagrām shets sē bā* kāchī na nizhinistai.

1582. *Unless* you go, I don't go. — *Tū* na *enji*-bâ *õ dī na ennam.*

1583. *Unload* the barley bags from the horses. — *Ushp p'ptī tã̄ rits pashtuk* wākshō.

1584. This is an *unlucky* month for contracting any marriage (make a wife). — *Inā mōs shtrī kusth dugã̄* dagar *ess.*

1585. Your request is very *unreasonable* (the talk of foolish men). — *Tū varī bilugh* chaṛṛā manchīān *warī assā.*

1586. *Until* you return, I won't plough the land. — *Tū atsiṛ* wīk *azhē n'kaṛolam.*

1587. This is a very *unusual* proceeding (unworkable). — *Inā kudūm bilugh* nā kusth *kudūm assā.*

1588. Are we to go *up stream* to-morrow, or down stream? — *Emâ dalkiẽ̄* chĩr *ēmâ, nĩr ēmâ?*

1589. *Upon* the top of the mountain has the snow melted (gone) yet? — *Badō* shai *zīm starak gūssā?*

1590. *Upper* Maroī is a fine large village. The men of Lower Maroī are a poor lot. — Chĩr *Maroī bilugh âl grām azzā. Nĩrē Maroī manchīān bilugh kā no-wā asht.*

1591. You have put my box on the ground *upside down.* — *Tū iãst adr bhīm tã̄* shai yũr *tarissā.*

1592. Stop your horse to let him make *urine.* — *Ushp otēō* âo *kūsth dugã̄.*

1593. Get some medicine for *us.* — Emâ *dugã̄ uzhā gats.*

1594. *Use* this ointment, and rub it on, just as I tell you. — *Ano* ngāti, *õts kaikotī wilāmbâ giaktī tabal kshī.*

1595. This is a *useless* act, and no good will come of it. — *Inā kudūm* abas *azzā, ikiā nish kā paidā na bunn.*

V

1596. Mirak is a very *vain* fellow. *Mirak bilugh* utilī *manchī azz.*

1597. Try as you will, it is in *vain.* *Ikīā kudūm chuk dī kaṛbâ* kā paidāna *ess.*

1598. That *valley* is very narrow, and in winter gets no sun. *Ikīā* gōl *bilugh arin assā, ziwōr sūna prēnn.*

1599. There is no snow at present in the Shishi *valley.* *Shīshī* b'gol *starak zīm na ess.*

1600. Our fellows showed such *valour* (*fought* so much) that the enemy ran away at once. *Emâ manchon gittā* shuch *kṛā pachanwarī zapp mukiā.*

1601. This ring is very *valuable.* *Inā angushtūn bilugh* maṛī-wā *azzī.*

1602. Cease that *vaunting*; people get annoyed by it. *Tū* utili-wār *bēs kshī; manchī kapā bund.*

1603. The Bashgalīs don't cultivate *vegetables.* *Katā manchī* shak *kish na kund.*

1604. The *veins* of the horse stand out owing to his galloping much. *Bilugh achūnisthē dugã̄ ushp* luikon *kaṛtī bistai.*

1605. Why do you not make a *verandah* for your house? *Tū yost amu dugã̄* paṛō *kyē na kunjī?*

1606. I am *very* angry with Bastī. *Õts Bastī dugã̄* bilugh *kapā bissum.*

1607. Chānlū appears *vexed.* Why is he put out? *Ohãlū* kapā *bist waṛon enn. Kai dugã̄ kapā biss?*

1608. You *vex* me; that's why I am angry with you. *Tū iã̄* gatrā kunjī; *ikiē dugã̄ kapā assum.*

1609. In every *village* of the Bashgalīs is there a tower (one apiece). *Parē Katȭ* bigrām *yō narī kutt ashtā?*

1610. The enemy cut down all our *vine trees* with axes. *Pachanwarī wanzo mēsh emâst* drosh grĩts *sundī pēṛiā.*

1611. The horse is tired, don't use *violence* with him. *Ushp gatrā biss, ikīo mẽsh* zur *n'kshī.*

1612. A *violent* wind is blowing today. *Starak bilugh* kaṛwā *damu ushtenn.*

1613. *Violet* colour is good for trousers. *Taman dugã̄* mulkhen* *rang lesst azz.*

* As in Chitrālī.

1614. The *violets* have come out (into flower). Mulkhen *pīsh ā osthai.*

1615. Last night I heard Aror's *voice*. I am quite sure it was not Widing's *voice*. *Dūs rador Aror* varī chut *iã̄ p'kōr gawā. Õ̃ lesst purjanam Widing* varī chut *n'ozz.*

1616. You ate too much: that's why you are *vomiting*. *Tū bilugh iārã̄: ikīē dugã̄ tu* baron azinj.

1617. The *vultures* are seated on the dead horse's carcase. Paṛōl *mṛisht ushp p'tsir nizin ess.*

W

1618. We will cross the river by *wading*. We won't swim. *Emâ* kũir tūr tã̄ *golo tã̄ petrēmâ; emâ dazhnojī n'ēmâ.*

1619. I made a *wager* with Mirak that in one day I would go from Drōsh to the Shāwal pass top. *Õ̃ts Mirak mẽ̃sh* dâtik kustham* *Dryus ste Shāwal bado wīk ē gujar ēlom.*

1620. I won my *wager* (wager being made, ate) and Mirak lost it. *Õ̃ts* dâtik *kusth iãron Mirak peṛiā.*

1621. My *waist* is very small. *Iãst* sānawotan *bilugh lamaṛ assā.*

1622. My *waist* band is left behind in my house. *Iãs* shuṛṛ *īã̄ pamu nachess.*

1623. This cloth is not suited for a *waistcoat*. *Inā basnâgor* kaltachā *kusth dugã̄ lesst na ass.*

1624. *Wait* here until you see with your own eyes that I am returning. *Anīō* otī *yost achẽ̃ warē waṛan wīk ki Sāhib pilingdī ann.*

1625. I shall *walk*, not ride to-morrow. *Dalkiã̄ õ̃ts* kũir warē ennam, *ushp psir na ennam.*

1626. The soldier is not *walking* up and down. *Spāhī* n'palengā.

1627. The *wall* of my garden fell down last night. *Dus rador iãst nizhāo tã̄* chā *urriss.*

1628. There are no *walnuts* on my large *walnut tree* this year. *Iãst âl* iamru *kāno inā sē* iamru mana *na zass.* (?)

1629. Do you *want* a horse for to-morrow's march? *Tū dalkiẽ̃ p'putt ẽ̃sth dugã̄ ushp* raganjā?

* Apparently the idioms in this and the next sentence are Chitrālī.

1630. In what *war* did Bastī die? *Bastī gijj* pitshun *tã mṛã?*

1631. He was caught a *prisoner in war* (enemy caught him). Pitshun *damiā.*

1632. This is a very *warm* place. *Anīo bilugh* tapī *bhīm assā.*

1633. This fire makes great *warmth.* *Inā angā bilugh* tapī *kunn.*

1634. Karuk has a *wart* on the thumb of his right hand. *Karuk pachũtr dusht tã jasht angur* kachai *biss.*

1635. Last year there *was* no snow, so there *was* no grass. *Pẓ sē zīm* n'aisī *yūs di* n'aisī.

1636. *Wash* my clothes for me. *Iã dugã basnâ âo tã* ninjō.

1637. The *wasp* stung my hand. Ūshpik *iã dusht atamshīsh.*

1638. *Watch* over (do sentry duty at) my tent to-night. *Rador iãst jilamā tã* palā kṛō.

1639. How many *watchmen* shall I put near your camping ground to-night? *Tū jilamâ jagā torẽ starak rador chī* palā *kṛolam?*

1640. Mirak and Chānlū will divide the *watches* of the night between them. *Mirak je Chãlū wōr tētī* palā *kullā.*

1641. This *water* is not good for drinking. *Inā* âo *pisth dugã less n'ess.*

1642. Make this *water* hot for making tea. *Chai kusth dugã inā* âo *tipāo.*

1643. The *water* of this *water-cut* is muddy and not fit to drink. *Inā* yū âo *zul biss; pisth less na ass.*

1644. Sir! your servant says "I have warmed the *water.*" *Sāhib! tost shodr gijjī kutt "iã* âo *tipess."*

1645. The *water* is very dirty. There is no fire: how can I warm any *water.* Âo *bilugh alūrī ess. Angā n'ess: kaikotī* âo *tipām.*

1646. How many *water mills* are in your valley? *Tū b'gul chuk* apshō *asht?*

1647. Which *way* has the enemy fled? This *way* or that *way?* *Pachan warī* korār *mugistai? Anī* pōr *mugistai, akī* pōr *mugistai?*

1648. Shall we go this *way* or that *way* to-morrow? *Dalkiã anī* pōr *ēmâ akī* pōr *ēmâ?*

1649. *We* are all very poor. Emâ *sundī kā no-wā azzamish.*

1650. The coolies of this village are so *weak* they can't carry the loads. *Inām bagrām barwai biluk* daḍar *asht, bōr ngā n'band.*

1651. Do the Bashgalīs *wear* red shirts? *Katā mānchi zĩṛā digṛī* amjind?

1652. How many *weavers* are there in your valley? *Tā gol tã chuk* pach kaṛ *asht?*

1653. *Weed* the grass out of my vegetables. *Shiok p'mij yūs biss,* narē.

1654. What is that old woman *weeping* for? *Ikiā purdik kai dugã* zhun duzdī zhundī?

1655. The bābū is *weighing* the flour. I saw him *weigh* it yesterday. *Bābū brē* turann: *dus dī waṛiānı* turnajī.

1656. They don't use stones for *weighing.* *Amnī* tursth *dugā wōtt n'utend.*

1657. There is not one *well* in my country. *Iãst gul tã ēdī* âo-duk *nā ai.*

1658. You have done your work very *well.* *Tū yost kudūm bilugh* lesst *kṛistai.*

1659. Are you all *well?* *Shâ sundī* aduniyō *azzirā?*

1660. Yesterday I *went* to Drōsh, thou *wentest* to Drushp. *Dus ōts Dryos* gāsam, *tu Drushp* gosāosh.

1661. The day before yesterday he *went* to Ashreth. *Nottrē izē Ashrett* gūs.

1662. The enemy fled to the *west.* *Pachanwarī* sū pū ettann *pōr mugistai.*

1663. A very cold wind is blowing from the direction of the *west* (setting sun). Sū pū esth *pōr stē bilugh shal damu ushtinn.*

1664. The ground is very *wet*: the sepoys can't encamp there. *Bhīm bilugh* zhil *ass: spahī akiō jilamâ uten na band.*

1665. *What* did the spy tell you? *Shū ngal tū tã* kā *varī kaṛosh?*

1666. *What* sort of a horse is that? *Ikiā ushp* kū'st *ushpa azzā?*

1667. *What for* are you angry with me? *Tū* kaikotẽ *iã tã kapā bissish?*

1668. The grain of the *wheat* is very small this year. This year there is much fruit. — *Inā sē inī* gum *pul parmenstuk ass. Starak p'sē kachwach bilugh ess.*

1669. Up till *when* did you look out for me yesterday? — *Tū dus* kuī *wīk iãst dugã ôsh karsam?*

1670. *When* did Widing come yesterday? — *Dūs Widing* kāstē tã *oz?*

1671. *When* you see me on the hill top, then go you to your own home. — Kuĩ *badō shai ẽts warimbā akī tū yost pamu i.*

1672. *Whence* comest thou? — *Tū* kōr stē *atsanji?*

1673. *Where* is Mirak? — *Mirak* kōr *ass?*

1674. *Whereabouts* is your home? — *Tū amu* kett *azzā?*

1675. *Which* man is talking? — Kāchī *manchī warī walann?*

1676. *Which* is your stick? — Kett *tū mãroī assī?*

1677. *Which way* did Morī travel? — *Morī* kurār *gūs?*

1678. The Badakhshānī *whips* are excellent. — *Badakshān'st* ushp-bradzī *bilugh lesst bund.*

1679. A *whirlwind* threw down my tent. — Yazh duma *ozs iãst jilamâ pilīā.*

1680. Don't speak so loud. *Whisper* to me. — *Âl vrī na kshī. Iã* p'kōr vrī kshī.

1681. The *white* cow is lame to-day. — *Starak* kazhīrī *gâo kutann.*

1682. *Who* says "Gumāra is a thief"? — Kāchī *gijjī kunn "Gumāra shtãr ass"?*

1683. *Whose* horse is that? — *Ikiā* kust *ushp assā?*

1684. *Why* are you frightened? — *Tū* kai dugã *widharanj?*

1685. *Why* did your father go to Kābul? — *Tōtt* kaikotē *Kābul gosī?*

1686. Is the road *wide* or narrow? — *Putt* wishtrī *assā arin assā?*

1687. He has put on very *wide* trousers. — *Askā manchi biluk* vishtr *taman amjiss.*

1688. Is that woman a *widow*? — *Ikiā jugūr* pulatan *assā?*

1689. That is a *wild* sort of horse (a thing of the woods). — *Ikiā ushp bilugh* bzul (p'pshu) lattrī *ass.*

1690. There are no *willows* near Brōz. — *Bruts torẽ ē di* ramo kāno na *asht.*

1691. My *wife* died yesterday evening. *Dus radōr iã̄* ishtri *mrī.*

1692. You are a very *wilful* fellow. *Tū bilugh* to chitt tã̄ *mōch ashī.*

1693. If you are *willing*, I shall take you into my service for a month. *Tū* kshul *ashī ōts ē mōs shodr kulom.*

1694. They are making a *window* for my house. *Iãst amu dugã̄* dnak-dū *tyor kund.*

1695. *Wine* is not good for the Kāfirs: I fear they will get idiotic. *Kaȭ manchī dugã̄* tin *lesst n' butt: ōts widharnam charṛā buttā.*

1696. Get me the feathers of that bird's right *wing*. *Askē marangatsē pachũ̄tr* uṛṛ *ūndrēparu iã̄ dugã̄ gats.*

1697. The men are *winnowing* the rice, as there is a bit of a breeze. *Manchī shālī* babiã azhind, *damu achok ann.*

1698. In *winter* the water of this stream is sometimes frozen. Zawōr *inā b'gul âo kuī kuī shē tinn.*

1699. *Wipe* my gun with a cloth. *Iãst tapkiȭ puch mish* skā.

1700. If you had been *wise*, you would not have eaten unripe grapes yesterday. *Tū* kshul *bistâ tū na pagī kachwach dus na yulozish.*

1701. What is your *wish* in this affair? *Inā kudūm p'mish tū* chitt (bidī) *kī'st azz?*

1702. *With* me who will go across the river? We will go *with* inflated skins. *Iã̄* mẽ̃sh *âo tã̄ pãr kett ann? Emâ âotrmir* mẽ̃sh *ēmâ.*

1703. The soldier cut my leg off *with* a sword. *Spāhī iãsī kũr tarwāz-ēm peṭiss.*

1704. I can't go *without* you, nor *without* an inflated skin. *Tū* n'ai *ȭts ē n'banam, ȭts âotrmir mẽ̃sh ennam* gyān n'*ennam.*

1705. There is no *witness* that Karak took the goats. *Kā* shosh *n'ai Karak shaṛṛ* (*gash*) *baroktī.*

1706. The *wolf* took off my goat last night. *Dus radōr* shall *oss iãst gash brā.*

1707. That *woman* is lame. *Ikī* jugũr *kuttātt.*

1708. The old *woman* is tired, and can't walk on. *Iki* purdik *gatrā biss; pē botten na bann.*

1709. My daughter is a girl (little *woman*) of ten years.	*Iā̃st jū osht sē bist* juk *assā.*
1710. Bring *wood* for making a fire.	Dāo *gats angā kusth dugā̃.*
1711. That *wood* (orchard, or garden) is very pretty.	*Ikīā* nizhā *biliuk shingiera assā.*
1712. That *wood* (forest, jungle) is very thick with trees.	*Ikīē* bannē *tā̃ bilugh kāno asht.*
1713. Is our camping ground *wooded* (shady) or devoid (of trees)?	*Ēmā jilamā uchasth jaga tā̃* kāno-wā *azzā giyān azzā?*
1714. Fetch *wood*, let's make a fire. See! two men have just brought *wood.*	*Angā kor* dāo *giats. Ō̃sh kshī! dū sai* dāo *awārā.*
1715. The *wool* of the Badakhshāni sheep is very good for chogas (cloaks).	*Badakshān bakhta muzharla* waruk *shugā kusth dugā lesst bunn.*
1716. *Wonderful!* how did you escape? (become alert).	Uterestā! *Tū kaikotī shuā bāsh?*
1717. It is *wonderful:* so many earthquakes in one day.	Derbūn *varī ess: ē wōs tā̃ egiak indrish ptā.*
1718. Say one *word* at a time.	*Eo nargī* vari *kshī.*
1719. Your *work* is very hard.	*Tū* kudūm *bilugh zur essā.*
1720. The *working* men of our house are all ill.	*Iāst pamu* kudūm-kul *manchī sundī bradsowā asht.*
1721. In the whole *world* there is not a thief equal to Mirak.	*In* dunyā *tā̃ Mirak purstha shtār n'ai.*
1722. The *worms* have eaten the root of my fruit trees.	Gū *iā̃st kachwach kāno karrū iā̃riss.*
1723. The spy says the Mastuj valley is *worthless:* nothing grows there.	*Shū-ngal manchī gijji kutt Mastij gol* digar *ess: akī kā paidā na butt.*
1724. How were you *wounded*, by a bullet or sword?	*Tū kā* prōr *bissish, tarwoch* prōr *bissizhā, tapkiē pondsik* prōr *bissishā?*
1725. I have brought a cloth to *wrap* around your arm.	*Ots tū dusht p'tsir* pugusth *dugā̃ sharr awārā.*
1726. The sepoys are *wrestling:* they are not fighting.	*Spāhī* alek alokand; *kalā na kund.*

1727. That old man's forehead is very *wrinkled.* — *Askā purdikē miok bilugh* shakshiss.

1728. I fell yesterday, and my *wrist* is damaged. — *Dus piltissam, iãst* dusht sachī *witrpiss.*

1729. Call a munshī to *write* a letter for me, as I can't *write* a letter myself. — *Munshī walō iã dugã parhī* strasth *dugã ; ẽts yō zarē parhī* strān *na banam.*

1730. This work is *wrong.* — *Inā kudām* digar *ess.*

1731. This is the *wrong* side of the cloth ; that is the right side (or outer side). — *Inā basnâ* shu atẽr *assā ; ikiā barē assā.*

Y

1732. The *yāk* carries an enormous load. — Zūgh gâo *biluk allangā bōr ngann.*

1733. What are you *yawning* for? Did you not sleep last night? — *Tū kai dugã* uzzamanj *? Tū dus rador n'pshusiā ?*

1734. I shall return after six *years.* — *Shu sē ptibar pilingitī ēllom.*

1735. Fetch me that *yellow* flower. — *Ikiā* zarīn *pīsh iã dugā gats.*

1736. Are you well? *Yes,* I am well. — *Tū aduniyē ashā ? Ô aduniyē assum.*

1737. *Yesterday* we went to Utsum and you went to Shishī. — Dus *omâ Utsam gūssamish : shâ Shishī gussẽr.*

1738. *The day before yesterday* they went to Kiār. — Attrī *amnâ Kiār gyē.*

1739. Mirak has not *yet* come. — *Mirak* shtarak wīk *na ozz.*

1740. I shall make *you* all contented. — *O* shâ *sundī kuzhāl kulom.*

1741. Is your cow *young?* — *Tōst gâo* lillik *assā ?*

1742. My cow is *younger* than *yours.* — *Iã gâo* tū *gâo* tã lillik *assā.*

1743. *Your* father is a very brave man. — Shâ'st *tōtt bilugh kshul manchī ess.*

1744. *Your* (thy) gun is bad. — Tū-sē *tapik digar ess.*

APPENDIX I.

The following is a list of some important works which help to throw light on the languages of Kāfiristān. None of these, except the third, written partly under my supervision, were available for reference in Chitrāl, where I prepared the sentences, etc., now published.

ABDUL HAKĪM KHĀN, (KHĀN SĀHIB), NATIVE POLITICAL ASSISTANT, CHITRĀL.—*Manuscript papers on the Wai-alā dialect, spoken in Waigal, 1900,* kindly lent for inspection by Dr. Grierson.

Of these words, 70 per cent. have a considerable similarity to the corresponding words in my collection, and a large number agree with the Waigulī of Sir H. Lumsden.

The infinitives end in *sta*, and the terminations of some tenses and persons of the verbs, and many numerals, including *puch-vishi* (5 × 20) one hundred, agree with the Bashgalī of my collection.

ABOULFEDA, *Géographie d'.—Traduite par M. Reinaud: Paris, 1868.*—Saghānyān se prononce en Persan Djaghānyān. C'est un grand district où l'eau et les arbres abondent. Le nom d'origine en est Saghāni. Le Saghānyān est un groupe de localités situées au-delà de l'Oxus.

AZĪMULLAH, NAIK, 27th Punjab Infantry.—*A collection of Bashgalī-Persian sentences in manuscript in the office of the Brigade Major, Chitrāl, 1897-98.*—The grammar and words agree with my collection.

BABER, *Mémoires de.—Traduites par A. Pavet de Courteille.*—Le beuluk de Djagān-serai * est situé toute à l'entrée de Kāfiristān. (This was written about 1503 or 1504 A.D.)

BELLEW, DR. H. W.—*Ethnology of Afghanistān. Congress of Orientalists, September, 1891.*—A paper of great interest on the Greek influence on the tribes of Afghānistān, the Hindū Kush, and those about the Upper Oxus, Badakhshān, etc.

BIDDULPH, COLONEL.—*Tribes of the Hindoo Koosh: Calcutta, 1880.*—The Bashgalī vocabulary (about 350 words) agrees very fairly with the words collected by me. His infinitives are not uniform as to termination, but sometimes end, as in the Chitrālī, in *k*, and in various other ways. His 1,000 is *hazār*.

BIRD, J.—*See* LEECH, R.

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* Which the Emperor Bābar took from the Kāfirs. On that occasion the Kāfirs of Pich came to their assistance.

BURNES, LIEUT.-COLONEL SIR A.—

(1) *Cabool, a personal narrative, 1842.*

(2) *On the Sīah-pōsh* Kāfirs. Journal Asiatic Society, Bengal. 1838.*

(3) *On the Siāh-pōsh Kāfirs. Pro. Bombay Geo. Society, 1838.*

He gives a vocabulary of 105 words and 16 numerals, (of which *chal* is 80, and *hazār* 1,000), and 14 short sentences, (obtained from a resident of Waigul), all of which is practically included in Sir H. Lumsden's Waiguli collection.

There is a good deal of difference between his collection of words and mine. His grammar, as shown in the sentences, differs from mine. He says some of the soft labials cannot be pronounced by an European. He gives 24 Pashai words and 8 Pashai sentences, and remarks that the Pashai language is spoken in 8 villages and is very similar to the Kāfir. There is not much similarity between these Pashai words and the words and sentences of my Bashgali collection.

CAMPBELL, J.—*Lost among the Afghans, 1865.*—The writer states he lived some time in Kāfiristān, but gives no remarks on the language.

CAPUS, G.—*Vocabulaires de langues pré-pamiriennes. Bulletins de la Société d'anthropologie de Paris, 1889, p. 203, etc.*—At Chitrāl a vocabulary of 139 Siāh-pōsh Kāfir words, 30 numerals and 9 short sentences was prepared. These were evidently obtained from the language spoken at Loudhé (Luttdeh ?) in the Bashgal valley, and agree generally with my collection. According to Capus, 1,000 is *ew zarr, ewzarrba.*

He gives a second collection of 114 words and 8 short sentences taken down at Meshed from a slave of Tzoum. Some of these correspond fairly with my collection: others differ. About half agree with the Waiguli of Sir H. Lumsden. In this collection *chal* is 40; *sadd*, 100; *hazār*, 1,000; and *gunei*, wife.

CAPUS, G.—*Le Kafiristan et les Kafirs Siahpouches. Revue Scientifique, Revue Rose. Vol. 43 of 1889 (Paris), pages 1 to 8; 237 to 291; Vol. 44, pages 424 to 432.*—The Greeks did not penetrate into Kāfiristān. He gives a map of Kāfiristān from information by Biddulph and Tanner.

He notes the days of the week are *Agar*, day of rest, and the remainder

* I heard this word more often pronounced *pōsh* than *pūsh*.

ēbi ; dibi ; trebi ; chtvobi ; pouchbi ; chou (1st, 2nd, 3rd, 4th, 5th, 6th ?). He records a Kāfir prayer : "*I amatch guich, bilim guicha, haloche patchemichi,*" (of which there is no translation), and a few religious terms of priests, deities, etc.

Cyrus conquered a tribe named *Capicha*, red, on the borders of Ghorband and Panjir. This is perhaps the people who made the wine known as Capichi or Capisa, renowned about 400 B.C.

CAPUS, G.—*Quatrième Congrès International des Sciences Géographiques, Paris, 1889. Le Kafiristane et les Kafirs Siahpouches.*—This gives a long account of the country, habits, customs, deities, etc.

Tomaschek's words are quoted " c'est une langue pracrite pure, qui s'est débarrassée des nombreuses inflexions du Sanscrit, et les remplace par une agglutination d'éléments propres. Toutes les langues du Pamir et de l'Hindu Kouch ont de commun la façon de compter par multiples de vingt, de sort que 70 se dit $3 \times 20 + 10$, et 400 devient 20×20. Il faut y voir l'indice d'une base commune non aryenne."

CAPUS, G.—*Bulletins de la Société d'anthropologie de Paris, 1890. Vol. 1, p. 250—272.—Kâfirs Siahpouches.*—The article repeats some of the information given in previous articles above referred to. The Kāfir music noted by him "est du rhythme trois quatre avec un mouvement de valse, et différe complètement de la mélodie sarte en se rapprochant de la kirghize." In the discussion following the lecture it is said " Si les Kâfirs ont réellement une numération vigesimale, leur langue serait la seule langue indo-européenne ayant une numération semblable."

CENTRAL ASIA, *being a review of several books.—Quarterly Review, 1873.*—All the scanty vocabularies professing to represent the languages of the Kāfirs, Kohistānis, Pashais and other pre-Afghān tribes of that mountain country shew a good deal in common with a good deal of divergence. * * * * * Hear again the accurate Elphinstone, "There are several languages (dialects ?) among the Kāfirs, but they have all many words in common, and all have a near connection with the Shanskrit. They have all one peculiarity, which is that they count by scores instead of by hundreds, and that their thousand, (which they call by the Persian or Pushtu name), consists of 400 or 20 score." It is suggested that the Ashpins of Kāfiristān may be the Aspasii, and the Ashkins the Assaceni of Alexander's historians.

CHURCH MISSIONARY INTELLIGENCER, *see* FAZL HAQQ.

CUNNINGHAM, SIR A.—*Ladākh, Physical, with notices of surrounding countries, 1854.*—Contains tables of comparison of various Alpine (Himalayan) dialects.

COURT, M. A. (Ancien élève de l'école Militaire de Saint Cyr, and in the army of the Maharājah of Lahore).—*Alexander's exploits on the Western Banks of the Indus. Translated from the French for Journal Asiatic Society, Bengal, 1840.*—His local information is based on the reports of men obtained at Peshāwur to spy out the country secretly.

He thinks the Mount Mahram, en route from Ashtnagar to Bunēr, and 12 koss from Ashtnagar, may be Mount Meros of Arrian, and Nyssa, the present Achtnaggar, though there are probabilities against it.

It is said one Kirkat, a Kāfir, once ruled the country near Dīr, from which the Kāfirs were ejected by Mahomedans.

It was reported to him that "a city called Massanger, known also by the name of Maskhinē, exists on the Southern Frontier of Kāfiristān close to Baba Kara, 12 koss from Bajaor, and 4 koss from Mount Mahrām. The tribe called Assaceni exists in that country."

DOWNES, E. (C.M.S., Peshāwur.)—*Kāfiristān, an account of the country, Lahore, 1873.*—Contains a collection of 170 words prepared from vocabularies by various persons. The dialect is not stated. The words differ considerably from my collection.

DOWNES, E., and JOHNSON, E. C.—*On the Siāh-pōsh Kāfirs, Church Missionary Intelligencer, Volume X, 1874.*—A summary of remarks on Kāfiristān. The above contains hardly any words in any Kāfir dialect.

ELIOT, SIR H. M.—*History of India as told by its own historians, 1871, Volume III, page 389, "Malfūzāt-i-Timūrī."*—Shows the invasion of the country of the Kators and Siāh-poshes from Paryān; mentions one village named Shokal and another Jorkal. Their ruler is Adalshu or Udashu. Their language is distinct from Turki, Persian, Hindi, or Kashmīrī. On reaching Khāwak, Timūr repaired an old fort.

Timūr* ordered an engraver in stone to cut an inscription somewhere on those defiles "to the effect that I had reached this country by such and such a route in the auspicious month of Ramazān A. H. 800" = May 1398.

In Volume II, Appendix, page 407, he thinks the body of troops known as Kators, organised by the Ghaznivide Sovereigns, the Kators of Kāfiristān, and the Kators of Kumāon may be connected.

* In Colonel Tanner's lecture on the Chuganīs, (R.G.S., London), it is observed that it is quite impossible to make out the geography of Timur's routes in Kāfiristān.

He mentions the Yuetchi (Tartar) invasion over the Hindū Kush into Afghānistān and Peshāwur. Chinese writers say that about 160 B.C. the Yuetchi, (driven out by the Hioung-now), established themselves in Transoxiana.

Shortly after, the Yuetchi chief, Khieou-tsieou-hy, proclaimed himself king of all the countries between the Oxus, Hindū Kush and Little Thibet. Subsequently the Yuetchi Monarch Ki-to-lo descended south of the Hindū Kush to invade India about 200 A.D.

Here we seem to have the origin of the name Kator, * * * * on the very site of the modern Kāfiristān or land of the Siāh-poshes.

ELPHINSTONE, HON. M.—*Account of the Kingdom of Caubul and its dependencies, 1839. Appendix C.*—The Caufirs count by scores, not by hundreds. Their thousand, (which they call by the Persian and Pushtu name), consists of 400 or 20 score. This derivation of their language seems fatal to the descent of the Caufirs from the Greeks.*

FAZL HAQQ and NORULLA.—Afghān Missionaries in Kāfiristān. *Church Missionary Intelligencer, December 1878, p. 724; being a reprint of an article published in 1865.*

This gives a sample of a popular Kāfir song. A man in the village of Shinu has sold his son to Mahomedans. When the boy has grown up, he kills 14 Mahomedans, escapes to his home, and the mother in proud delight sings the following song:—

Parolē bēlē batō warmē lawē
Badal lowe bēlē awī batō low sousawe.
Ura pras sagor aman batō warmē lawē
Awār paras dandako partus tatakotawe.
Pa sheristan gangare sutā.

"Well done, my lad! Well hast thou fought!
My old blood was drying up for grief for thee,
When thy father sold my high-spirited boy.
And thou hast killed fourteen men and come home again,
With the bells tinkling on thy feet."

This apparently is the language spoken at Shaiderlam or Shino Begura, Nikera, etc. It is not stated what is the dialect. It does not tally with my collection.

* Mullāh Najīb made a vocabulary of Kāfir words which was said to have been translated by Irvine. I have failed to trace this. Some writers have asserted that the Mullāh never penetrated beyond the Nimcha country.

GARDNER, ALEXANDER, COLONEL.—*Memoirs of. London, 1898.*—States the Therbah tribe, who live ten days' march west of Kāfiristān, intermarry with the Kāfirs Siāh-pōsh. Colonel Gardner, about 1826 A.D., visited the Khilti (Kti ?) race of Kāfirs, (outer range and northern crest of Hindū Kush), and got as far as the Ghour-i-pīr Nimchu. There were shown to him "two marble inscriptions with Arabic characters engraved on them, said to have been presented by two kings who reigned at Delhi, *viz.*, Mahomed Ghorī, and Shāhbudin Ghorī. There was likewise a large slab of green marble, also with an inscription, said to have been presented by Timūr in person, when he attempted to invade Kāfiristān, but got no further than this point. This memorial was erected in 1398."

* * * * * * *

According to the Pīr, Scythia was the original cradle of the Kāfir race, and they claim one of the kings of the dynasty of Cyrus as their founder.

The whole of Badakhshān formerly was held by the Kāfirs.

In 1193, when the Mahomedan Government of India was founded, Kāfiristān was broken up, and Badakhshān was the name given to that part from which the Kāfirs were expelled.

Colonel Gardner again visited Kāfiristān about 1829 A.D., but, unfortunately, the copious notes and diary which he made have been lost. He was informed that, about 1770 A.D., two Europeans (R.C. Missionaries) had resided and died in Kāfiristān.

GHEYN, VAN DEN.—*Le Yidghah et le Yagnobi. Bruxelles, 1883.*—La méthode de numération vigesimale n'est pas d'origine aryenne. Empruntée aux populations autochtones des Khaças (les Haspioi d'Herodote et les Kasioi de Ptolémée) et encore en usage chez les Khajūnas ou Boorishkis des Cantons de Yassin, Hunza, et Nagir, elle a fait invasion dans un certain nombre de dialectes eraniens de l'Hindou Kusch.

GOES, BENTODE.—*Purchas S.; his Pilgrimes, Part III, 1625.*—Although nothing regarding the language is recorded, it states that Benedictus Goes "equipped with a table of moveable feasts till the year A.D. 1610 left Lahore in Lent 1603." When in the neighbourhood of Peshāwur he was informed that "thirtye days off was a Citie named Capherstam (Kāfiristān) into which the Saracens are not permitted entrance, and, if they enter, are put to death. But merchants are admitted their Citie, yet not their Temples. Hee said the inhabitants of that region goe to Church all of them in black * * Hereby Goes supposed that

they were Christians," an idea which Marco Polo also seems to have entertained.

GRIERSON, G. A. (PH.D., C.I.E., I.C.S.)—*Linguistic Survey, Government of India, Calcutta, 1899. The Kāfir Languages, outlines of Bashgalī, Kalāsha, and Wasī-Veri or language of Veron. (Advanced proofs.)*—The Siāh Pūsh Kāfirs, N. and N.W. of Kāfiristān, all speak varieties of one language, of which the Bashgalī may be taken as a type.

Some of the Kāfir dialects, (those specified by Sir G. Robertson,) show sporadic instances of agreement with the Iranian languages, but the general phonetic structure of most of them is Indian. Their grammatical structure, however, varies from any Indian language. Seven pages are given to the Bashgalī dialect and nine pages to the Wasī-Veri or language of Veron, (which is now written for the first time,) and ten pages to words and sentences in five languages including Bashgalī and Wasī-Veri.

GRIERSON, G. A. (PHD., C.I.E., I.C.S.).—*Linguistic Survey, Government of India, 1900. Pashai, Laghmānī or Dēhgānī. (Advanced proofs.)*—The Pashai dialect is closely connected with Gewar-bati and Kalāsha, and has interesting points of relationship with Bashgalī and Wasī-Veri.

The infinitive of the verb, as in Khowār, ends in *k*.

The specimen translation of the story of the Prodigal Son seems to me to have far greater affinity to Khowār than to Bashgalī Kāfir.

About 23 per cent. of the words are identical with, and 17 per cent. somewhat similar to, the Waigulī of Lumsden and Burnes, and about 60 per cent. seem quite different.

GRIFFITH, W.—*Journal of travel. London, 1847, Vol. I, p. 458.*—Contains a short account of the Kāfirs from personal interviews near Katoor, (a short way N.W. of Chigar-serai), with Kāfirs from Arunsha, etc., and gives a vocabulary of 64 words. The dialect is not stated. The author says, "the mixture of Hindūstānī names is very curious indeed, particularly those names of things which, from being indigenous, one would suppose would have indigenous names." Some of his words are Chitrālī, others Persian; about one-third of his words agree with mine.

DE GUIGNES.—*Histoire Générale des Huns, des Turcs, etc. 1758.*—Tamerlan fit graver sur les marbres l'histoire de son expédition avec l'époque de l'Hégire et celle dont se servent ces Barbares.

HOLDICH, COLONEL, T. H., C.B., C.I.E., Royal Engineers.—*Geographical Society Journal, Vol. VII, 1896. "Origin of the Kāfirs of the Hind Kush."*—Major Deane, C.S.I., has lately discovered some strange inscriptions

on stone slabs in the Indus valley, east of Swāt, which have been examined by a Congress of Orientalists who can only pronounce that they are in an unknown tongue. Possibly they may be of a vast age, for the opinion is pronounced that they recall a Greek alphabet of Archaic type, and it is a possibility that the characters inscribed may prove to be the forgotten form of the Nysscean dialect.

In a verse of a Kāfir war hymn quoted in the article, (one of a classical and Bacchic type), the references show that the Kāfirs owned part at least of Badakhshān, and revered the hill Meros, the mountain of Bacchus near Nyssa.

Kāfiristān has only been partly explored. Who can say what may be discovered in future explorations? The Kāfirs may perhaps in the future be proved to be "the modern representatives of that very ancient Western race, the Nysscœans, so ancient that the historians of Alexander refer to their origin as mythical."

HUGHES, REV. T. P., and SYED SHĀH, Munshī.—*Account of a visit of the latter to Kāfiristān. Church Missionary Intelligencer, July 1883.*—"Today was the Kāfir Sabbath or Sunday, *Aggar*. No work is done on this day by men or women." The few Kāfir words which are given, all correspond with those in my collection.

JUKES, WORTHINGTON, REVD. (late of C.M.S.)—*A manuscript vocabulary (about 30 pages) of Kāfir words and sentences, names of men, women, villages, rivers, etc., taken a few years ago, from a Kāfir who had left his country, for Laghmān, six years previously.*—This collection agrees very fairly with mine, though some of the grammatical renderings differ.

In this collection Kāfiristān is rendered by *Katon gil* (*gol, gul* ?) "the Kator valley" (?).

KLAPROTH.—*Tableaux Historiques de l'Asia, 1876, p. 132, etc.*—The language of the Petits Yue-tchi was identical with that of the Khiangs or Thibetans. The ancients knew them as the Indo-Scythians. Their capital was Kian-chy-tching, and their chief abode, south of the Oxus, known as Koei and Gooi.

LASSEN, C.—*Indische Alterthumskunde, 1867.*—Has very interesting chapters on the history of the countries near the sources of the Upper Oxus.

LEECH, R., LIEUT., R.E.—*Journal Asiatic Society, Bengal, August 1838,* and *Transactions, Bombay Geographical Society, Vol. I.*—This contains a vocabulary of Pashai words—168 words, 20 numerals, 9 short sentences—

spoken by the inhabitants of Mandal, Chitela, Parena, Kūndī, Seva, Kulmān. About one-sixth agree somewhat with my collection of Bashgalī, and about one-third are common to Urdū or Persian, as, *ghoda, ghodi*, horse, mare; *gāl*, abuse; *dāru*, powder; *gom*, wheat.

The numerals 1 to 20 are in many cases almost identical with Persian or Urdū; and one-eighth of the words agree with Lumsden's Waigulī.

Mr. J. Bird observes (Bo. Geo. Soc., Vol. I, p. 403) the Pashai language is of special interest in connection with the Pasiani, who, with the Asii and others, overturned the Greek Kingdom of Bactria 125 B.C. He thinks the languages of Kāfiristān, Pashai, Chitrāl have a common origin in a Sanscrit or Persian language, probably the Zend.

LEITNER, DR. G. W.—*Languages and Races of Dārdistān, 1877.*—Treats of the Kalāsha * language, not of the dialects spoken by people in Kāfiristān proper.

LEITNER, DR. G. W.—*Lecture on the Bashgalīs and their language.—Journal United Service Institute (Simla), 1880.*—This treats of the Kalāsha dialect, *i.e.*, the language spoken by the Kāfirs who reside, not in the Bashgal valley of Kāfiristān, but in Chitrāl territory and are subjects of the ruler of Chitrāl. It has a fairly close resemblance to the Chitrālī dialect or Kho-wār, including the infinitive of the verb which, (as in Kho-wār,) ends in *k*.

LEITNER, DR. G. W.—*Dārdistān in 1866, 1886, and 1893.*—At p. 33 is a Bashgalī prayer in the Kalasha dialect. It is largely Chitrālī and Urdū. Dr. Leitner says, (in regard to the word Kator), Bāba Āyub, a Khorassānī adventurer, established the Chitrāl dynasty and took the name Kator, whence the dynasty is called Katori. Kator has been said by some to be Kitolo, the king of the great Yuetchi, about 420 A.D., who conquered Balkh.

LEITNER, DR. G. W.—*Kāfiristān and the Khalifa Question, 1895.*—Considers the Kāfirs must be ancient Greeks.

Recently the Afghāns have destroyed over 150 temples with innumerable ancestral carvings showing Greek traditions.

LEITNER, DR. G. W.—*Journal Society of Arts, 1897.*—There is much yet to learn about Kāfiristān. Alexander the Great advancing against Nyssa,

* Sir H. Rawlinson (Journal R. G. S. XLII of 1872) says the Sanscrit Kalika, "dark-coloured," (from which possibly the word Kalāsha arises), may be the origin of the term *Siāh pōsh* (wearing black) and possibly may be the Calcias of Goes.

the heart of Greek Kāfiristān, discovered its inhabitants to be descendants of very ancient Greeks. The Kāfirs are essentially pagan of the classical type, and more resemble Europeans than any Asiatic race.

LUDWIG, GEORGE VON —.—*Travels through Upper Asia from Kashgār, Tashbalyk, Bolor, Badakhshān, Vakhīn, etc. R.G.S., 1866.*—This work has been described by some noted geographers as untrustworthy.

He gives certain Kāfir words, *e.g.*—

Imra amu,	God's house, Temple.
busibo,	bustard.
gabsu,	copper.
danep,	goat's wool cloth.
marilpan,	golden.
yashi,	jasper.
omimir,	spring fog.
Imra bolli ! Gish bolli,	exclamations.

He mentions a dialect known as Gobi.

He says he saw a stone pillar with an inscription on it in the valley of Luimka near Mustopan, (village of the Chashur Gobis). It is not stated what were the characters. Possibly this was not in Kāfiristān.

LUMSDEN, SIR H. B.—*Mission to Candahar, 1860.*—This gives a list of about 1,500 or 1,600 words and 19 short sentences in the dialects of Traieguma * and Waigul. A great many differ from the Bashgalī of my collection. The infinitive of the verb in his collection ends generally in *n*, but sometimes in *m*, *k*, *i* or *h*. This termination being rejected, a root is left which sometimes coincides with the root in my collection, such as that of,—"to catch," "beat," "do," "drink." He says it is evident many of his words have Sanskrit roots. The article contains no grammar.

MCCRINDLE, J. W.—*Ancient India as described by Ptolemy. Calcutta, 1885.*—The Sakai were located east of the Sogdiani, under Mounts Askanimia and Komedus, of which the ascent lies in 125°, 43°. Ptolemy describes them, (*vide* Ptolemy's map No. 7), as nomadic, dwelling in woods and caves. Their tribes were the Karatai and Komaroi, both along the Jaxartes; Komedai † residing in mountains; the Massagetai ‡ along the range of the

* Traieguma in his map is 16 miles north of Chigar Serai, and Waigul is 16 miles further north.

† Some say the Komedai whose valley was located in 130°, 39° were the ancestors of the Kāfirs. A critic in the *Times* says the Kāfirs may be identical with the Sibae of Strabo. See the article Sibae in Dictionary of Greek and Roman Geography by W. Smith, D.C.L., LL.D.

‡ Mœso Gothic *Maiza* and Yuetchi *Geta*.

Askatangas *; the Graynaio Skythai; Toornai; and Byltai near Mount Imaios, *i.e.*, Baltistān or Little Thibet. The Sakai therefore appear to have been the mountaineers of Kāfiristān, Badakhshān, Shignān, Roshān, and Baltistān. Their boundaries were: west, the Sogdiani; north, Skythia, along the line parallel to the Jaxartes, so far as the limit of the country which lies in 130° E. and 49° N.; east by Skythia along the meridian lines prolonged from thence and through the adjacent range of mountains called Askatangas, as far as the station at Mount Imaios, whence traders start on their journey to Seres, and through Mount Imaios as it ascends to the north as far as the limit to the country, *viz.*, 143° E., 35° N.; south by Imaios itself along the line adjoining the limits that have been stated.

Beyond the valleys at the foot of mountains Askanimia and Komedus and the village which they call Lithinon purgon "stone tower," (lying in 135°, 43°), lies the very long road by which traders pursue their journey towards Seres, Serica (?).

McCRINDLE, J. W.—*Invasion of India by Alexander the Great. Westminster, 1896.*—The districts through which Alexander passed are now called Kāfiristān, Chitrāl, Swāt, etc. "It is more difficult to trace in this than in any other of his campaigns the course of his movements, and to identify with certainty the various strongholds which he attacked * * * A glance at the labyrinth of mountains and valleys which occupy the whole space in question in the best modern maps will sufficiently show how utterly bewildering they must have been to the officers of Alexander, who neither used maps nor a compass, and were incapable of the simplest geographical observations." (Page 61.)

McNAIR, W. W. (F.R.G.S.).—*Explorations in part of Eastern Afghānistān and Kāfiristān, 1883.*—This gives a vocabulary of about 108 Kāfir words, 28 numerals, and 7 short sentences. The numerals agree with mine, as do half the words, and most of the grammar of his sentences. Some of the words tally with those of Sir H. Lumsden and Sir A. Burnes (Waiguli). Many are different from any Kāfir collection which I have seen, or from Sir A. Burnes' Pashai collection. The monument ordered to be erected by Timūr was reported in 1883 to be in existence between the forts of Pushian † and Kurban.

MASSON, CHARLES.—*Narrative of various journeys in Belochistān, Afghānistān, etc., 1842*, see also in *Bombay Geographical Society's transactions*

* The central syllable is the Turkish word *Tagh*, mountain.

† If so, it is close to Khāwak and on the fringe of, if inside, Kāfiristān.

Vol. V.—It is not until 1399 A.D. that the Siāh-pōsh are recognised by name. He refers to the "Kāfir epocha" which Timur discovered (*vide* Timūr,) and the interest as to whether the Kāfirs still preserve it; and notes the fact that Timur's Expedition was hardly a conquest, as he had to beat a hasty retreat. He alludes to Baber's Expedition to Birain (probably Veron), and notes that from that time up to Elphinstone's Account, 1839, nothing is heard of the Kāfirs, except the erroneous accounts, (1603), by Goes.

MOHUN LALL.—*Travels in Punjab, Afghānistān, etc., London, 1846.*—Contains a notice of the Siah-pōsh Kāfirs, but very little as regards their language.

MOORCROFT (WILLIAM) and TREPECK (GEORGE).—*Travels in the Himalayan Provinces, etc., etc., Kābul-Kanduz, Bokhāra, 1841.*—The district of Gilgit is inhabited by Dardus, evidently the Dāradas of Sanskrit geography, and Daradœ or Daradræ of Strabo. They are also no doubt the Kāfirs of the Mahomedans, although they have of late been nominally converted to Islām.

MULLĀH NAJĪB.—In "*Kingdom of Cabul*" (Elphinstone) it is stated Mullāh Najīb wrote a vocabulary (translated by Irvine) of the language at Kāmdēsh. I have failed to trace it in London.

NORRIS, E.—*Journal Asiatic Society, Bengal, 1862.*—This collection of about 90 words obtained from a Kāfir in Tehērān is considerably different from my vocabulary, but about one half agrees, in a measure, with the collection of Burnes and Lumsden. In his collection one hundred is *chal*, and one thousand, *hazār*. His infinitives end in *s*, as, *veeyaus*, to beat.

NORULLA, *see* FAZL HAQQ.

PAUTHIER, M. G.—*Le Livre de Marco Polo, dictated in 1298. Published, Paris, 1839.*—"Il est voirs que dix journées vers midi loings de Balacian, une province qui s'appelle Bacian, qui ont langue par eus et sont ydolastres et sont brunes genz; ils scevent moult d'enchantement et d'art diabolique. Ils sont málicieuse gent et sage de leur coustumes. Cette province est moult *chaude* (froide ?). Leur viande est char et ris." Pauthier, in a foot-note, argues that Bacian must have been Paschiai* in Kāfiristān, with its dialect known as Pachai (Bachai). He refers to a statement of the Emperor Bāber regarding a small river "flowing from

* Masson thinks this cannot be the case.

the west, which traverses Pich,* a country of Kāfiristān. When I took Chigar Serai the Kāfirs of Pich came to their aid, men who were great drinkers of wine; they fear neither God † nor man, and are heathenish in their customs." Pauthier says: "the Bacian of Marco Polo and Pich of Bāber are probably one and the same."

PRITCHARD, J. C.—*Researches into the Physical History of Mankind, 1844, Volume IV, Chapter XII, Section V. Of the Siāh Pōsh or Kāfirs of the Hindū Kush.*—Their language is nearly allied to the Sanscrit. The Laghmānī or Dehgānī language is said to be a Kāfir dialect. The Siāh-pōsh, judging from their language, "belong to the Indian race, and the language which has long been a learned and dead language in Hindūstān is still preserved in a peculiar dialect among the mountaineers of the Hindū Caucasus."

There is strong evidence that the Sanscrit language, or a peculiar modification of it, was the idiom of the ancestors of the Kāfir race.

He gives a vocabulary of 23 words of the Siāh-pōsh, which very much resemble the Sanscrit. Twenty of the words are the same as those in my vocabulary of sentences.

This book quotes a communication by Ritter to the Berlin Geographical Society, May 1839, "Einige ethnographische Mittheilungen über die Siāh Pōsh von Alexander Burnes" printed in the "Monatsbericht über die Verhandlungen der Gesellschaft für Erdkunde."

In the latter paper are some remarks by Professor Bopp on specimens of the Siāh Pōsh language.

DE QUATREFAGES.—*Histoire générale de la race humaine, Paris, 1889.* —He classifies the Siāh-pōsh as—

Tronc,	blanc ou caucasique.	Famille,	Hindoue.
Branche,	Aryane.	Groupe,	Mamogi.
Rameau,	Indo-Européen.		

RAVERTY, CAPTAIN H. G.—*On the languages of the Siāh-pōsh Kāfirs. —Journal, Asiatic Society, Bengal, 1864, p. 267.*—Disagrees with Dr.

* Pich, is believed to be Kama in modern maps.

† Colonel Yule says the Pashais, though now Mahomedans are reckoned among the aboriginal tribes of the country, which the Afghāns are not.

Trumpp in various essentials. It is not stated which of the Siāh-pōsh dialects he employs. He thinks his collection of about 150 words, and those of Mr. Norris and Sir A. Burnes, tally, generally speaking. Raverty's collection of words and construction of sentences do not agree very well with mine. He gives a short list of words in the Pashai dialect, spoken in the country south-west of Kāfiristān. Nearly all these words are contained in Leech's collection of 1838: about one-third are similar to his (Raverty's) Siāh-pōsh words. About half his Siāh-pōsh words and about half his Pashai words agree with the Waigali of Lumsden. He says the Pashais are the aborigines of the country.

RAVERTY, MAJOR H. G.—*Kāfiristān and the Kāfir Tribes. Calcutta Review, July 1896.*—Contains an excellent outline of the history of Kāfiristān, the Hinduān-i-Kator and the Siāh-pōsh tribes. The Kāfirs of Tibbat are also referred to.

ROBERTSON, SIR G. S., K.C.S.I.—*Kāfiristān and its People. London, 1895,* and *The Kāfirs of the Hindū Kush. London, 1896.*—The conclusion is arrived at that the dominant races of Kāfiristān, the Katirs Kām, and Wai, are descended from the old original population of East Afghānistān who refused to accept the Mahomedan faith about 950 A.D. Traditions are recorded that the Presuns are an aboriginal race; that the Kām were originally Sālārzais or Koresh; that the Kāfirs extended as far as Swāt, and that the Kalāsh extended to Gilgit. They have no admixture of Tartar blood.

The following is his list of tribes :—

1. Katirs	Katirs of Bashgal Valley,	12	villages.	Siāh-pōsh.
	Kti or Katwār,	2	do.	
	Kulam,	4	do.	
	Rāmgalis or Gabaraks, on borders of Afghānistān.	24	do.	
2. Mādugāl,		3	do.	
3. Kashtān or Kashtor,		1	do.	
4. Kām (Bashgāl and other valleys),		7	do.	
5. Istrat,		1	do.	

6. Presun or Viron: a very ancient people, inhabiting 6 villages, speaking a language different from the Siāh-pōsh, a language which, according to the Kām opinion, "no one can ever learn." They differ from the Wai or Ashkun.

7. Wai; in 10 villages; their language differs from the Siāh-pōsh or Presun.

8. Ashkun; in 2 villages; their language is somewhat like the Wai.

} Safēd-pōsh.

"That the Kāfirs are made up of different races, appears certain: that they have no admixture of Tartar blood seems obvious; that they came from the west, or at least the great majority of them, is their own fixed idea and is more than probable."

Describing the women's head dress and its appurtenances he says, "I have seen on the brass thimbles short English expressions such as 'For a good girl.' These were the only printed or written words I ever found in Kāfiristan."

ROBERTSON, SIR G. S.—*Manuscript vocabulary of words, outlines of grammar, and sentences, and idioms; Kāfir into English, 1896-7.*—This is the most comprehensive collection which I have seen, and contains many valuable idioms. I understand that in all essential matters Sir G. Robertson's collection agrees with mine.

SĀDIK ISFAHĀNI.—*Geographical works of.—No. II.—Takwīm-al-Baldān. London, 1832.*—This, (written about 1635), mentions Katūr (or Siāh pōshān, the country of persons who wear black clothes), situated on the confines of Kābul.

SYUD SHĀH, Munshī, *vide* HUGHES, REVD.

TANNER, MAJOR.—*Kāfiristān and the Kāfir language. Pro. R.G.S., Vol. I of 1879, p. 713.*—The language of the Chuganīs is like that of the Kāfirs.

Mr. W. Jenkins, Assistant to Sir L. Cavagnari in Kābul, was, at the time of his death, employed in working up the language of Kāfiristān.

TANNER, COLONEL H. C.—*Notes on the Chuganīs and neighbouring tribes of Kāfiristān. Pro. Royal Geographical Society, 1881, p. 279.*—In the preparatory remarks on the above lecture, Dr. Cust stated that the purely philological portion of Colonel Tanner's notes was reserved to be dealt with by Dr. E. Trumpp (Professor of Munich), and would be published by the Royal Asiatic Society. Colonel Tanner gives a few

sentences "in the language of the Kāfirs as near as I have been able to pick it up." These exhibit 25 words, some of which are Urdū, others Sanskrit. The grammar does not tally with mine. It is not stated what dialect was employed.

By the kindness of Dr. Cust I have been able to inspect Colonel Tanner's collection of manuscript papers on the Dehgāno or Darah Nūri dialect of the Laghmān language and on the language of the Sañu Kāfirs.

The Darah Nūrī collection consists of about fifteen foolscap pages of words and sentences. Many words are similar to the Persian; a few only, including the system of numeration, *e.g.*, *painjwea* (5 × 20), are similar to those in my Bashgalī collection. The grammar differs from mine, the infinitive ending in *k*.

The collection of specimens of the language spoken by the Sañu or Wām tribe of Lāl Kāfirs, (as taken down from a man of the Chuganī tribe), comprises about 170 words and 70 short sentences, as spoken in "Sañuglam, a town situated at the head of a valley that flows Northward from the Kund Mountains into Darah Pech. The Sañus are enemies of the neighbouring tribes of Katawār Kāfirs, and do not understand their language."

About one-third of the words are very similar to those in my collection. The terminals of some tenses of the verbs (notably the future) agree with my examples.

About half of the words, as shown in a comparative table drawn up by Professor E. Trumpp, who recently saw the collection, agree more or less with the words in his work referred to on p. 182.

About twenty per cent. of the words are similar to corresponding words in the Waigulī collection of Sir H. Lumsden.

Hardly any of the words correspond with the Wasī-Veri or Veron language as recorded by Dr. Grierson.

TERENTIEF.—*Russia and England in Asia. 1875. Translated by Daukes, Calcutta, 1876.*—He gives a specimen of the Bolor or Kāfir language (see Appendix IV). It does not correspond with my collection. Terentief says the Siāh-pōsh style themselves Bolors; he thinks they are descendants of 20,000 slaves (Sklabinoi) who emigrated in 664 A.D. to Syria, and that Russia is therefore specially interested in them, an hypothesis which his translator and other critics consider untenable.

TIMŪR BEG.—*History of, by Cherefeddin Ali; translated into French by Mons. Petits de la Croix.*—Timūr invaded the country of the Ketuers

and Siāh-pōsh in A.D. 1398. The difficulties encountered in getting the horses over the Kāfiristān Hills are well described. Timūr observes : "The infidels of this country were as strong as the giants of the people of Aad; they go all naked : they have a peculiar language hitherto unknown which is neither Persian, nor Turkish, nor Indian, and know no other than this : but for the inhabitants of some neighbouring places, who are found there by chance, and having acquired their language can act as interpreters, no one could understand them. Their kings are known as Oda and Odachouh." On the Siāh-pōsh men promising to abjure idols and embrace the Mahomedan religion, Timūr gave them clothes and encouraged them with affectionate speeches. But these wretches, whose hearts were as black as their garments, fell on one of his regiments, which they almost annihilated. Timūr's army then put to death a large number of the Kāfirs, carrying away women and children. They built towers on the top of the mountain and end of the bridge, with the heads of the traitors who had never bowed the head to adore the true God.

Timūr ordered to be engraved in marble the history of his action, month of Ramadān, A.D. 1398, and he added the peculiar "epocha" which this people used.

The pillar so inscribed gave the greater pleasure to Timūr, as these people had never been conquered by any king, not even by Alexander the Great.

Caouc is mentioned as a town of the Ketuers which Timūr rebuilt.

Besides the words above quoted, he gives no specimens of the language as then spoken.

TOMASCHEK.—*Central-Asiatische Studien : I, Sogdiana, 1877. II, Die Pamir-Dialekte, 1880. Published in the Sitzungsberichte, Imperial Academy, Vienna.*—Has 3 curious ancient maps of the countries which bound Kāfiristān north and east and west. The Kalāsha dialect is the bridge between the cultivated Arnya* and rough west Kāfir dialects. It has many traces, though rough, of the old Veda dialect. The book has interesting remarks tracing some of the Kalāsha and Bashgali words to their origin.

TOMASCHEK.—*Art. in Enc. Ersch. and Gruber, 1882 (quoted by Mons. G. M. Capus in "Le Kafiristan et les Kafirs Siah-pouches." Revue Scientifique, 1889).*—The Kāfir is a Prakrit language; it has a predilection for nasal vowels, "aspirations et cerebrals," with one peculiarity, *viz.*,

* Arnya, the language spoken in Chitrāl, Yassin.

the frequent omission of a final *r*.* The Kāfirs count by twenties, as is the case in all the languages of the Pāmirs and Hindū Kush. Thus they have a common non-Aryan base.

The Kāfir language and Chitrālī, compared with the Prakrit literature of Central India, have conserved some of the most ancient forms of the Aryan epoch.

TRUMPP, REVD. E., D.PHIL.—*On the language of the so-called Kāfirs of the Indian Caucasus. Journal Royal Asiatic Society, Vol. XIX, 1862.*—His opportunities for conversing with three Kāfirs, (which dialect is not stated,) "extended to a few days or rather hours." The words collected and the grammar, (notably the pronouns, some numerals, and the peculiarity of the future tense of the verb,) differ a good deal from my collection. Burnes, Raverty, and Trumpp are at considerable variance. About 36 per cent. of Dr. Trumpp's words agree with the Waigulī of Lumsden and Burnes.

Dr. Trumpp remarks, "The Kāfir tongue being a pure Prakrit dialect, separated from its sister dialects since the irruption of Mohammedan power, in the tenth century of our era, is of the greatest importance to Indian philology, as we have a very imperfect knowledge of the common dialects then in use in India. We may fairly infer that the dialect of the Kāfirs has been preserved to us pure or very little altered in the course of time, as the Kāfirs were quite cut off from all connexion with the other Indians, and hemmed in on all sides by impassable mountains, which enabled the fugitive race to defend their independence against all assaults on the part of the savage Pushto tribes which were settling down in their ancient seats."

Dr. Trumpp thinks the words collected by Sir A. Burnes are not Kāfir words but Kohistānī. He observes that, whereas in the Prakrit dialects of India, the adjective agrees with the substantive in gender and case, the Kāfir seems to incline rather to the Iranian than to the Prakrit of India. He doubts if nouns have any gender; adjectives are not subject to change for gender and case.

He remarks on the rarity of aspirates, showing an affinity to Iranian and Pushto.

He says the instrumental case is used. In the singular it is the same as the Nominative. In the plural it is formed by adding *ē*.

* See Grammar, paras. 22, 23.

UJFALVY, CH. E. DE.—*Les Kafirs Siapochs. Bulletins de la Société d'anthropologie de Paris, Sér. III. Vol. VI, 1883, p. 621.*—Les soldats d'Alexandre réfugiés dans les régions inaccessibles de la vallée du Kuner sont du domaine de la Fable, comme l'assertion d'un certain savant russe, M. Téréntieff, qui voulait y voir des proches parents des aïeux des Slaves.

* * * * La vérité se dégage de toutes ces fictions et nous voyons que nous avons affaire, dans ces régions, à une espèce de Caucase, où les peuplades les plus différentes d'origine, de type, et de langue, se sont refugiées pour se soustraire aux hordes barbares qui ont envahi successivement la Bactriane et la vallée de Caboul, etc. Pour le moment il y a quelque chose qui se détache nettement de toutes ces recherches; l'Hindou Kouch constitue une ligne de démarcation absolue entre deux groupes d'Aryens, qui, possédant certains points de contact au point de vue de la langue, sont séparés les uns des autres d'une façon absolue, par rapport à leur type physique. Leur patrie primitive n'a donc pas été dans ces régions et nous avons à chercher maintenant quelles sont les causes de cette similitude de langage à côté d'une dissemblance physique aussi prononcée.

UJFALVY, CHARLES E. DE.—*Les Aryens au Nord et au Sud de l'Hindou Kouch. Paris, 1896.*—Contains an interesting account of Kāfiristān, etc. Dārdistān in ancient times was part of the kingdom of the Saces, or Grunaioi of Ptolemy, who adopted the Greek writing. This circumstance explains admirably the traces of Greco-Buddhist sculpture and those of Greek traditions in Baltistān and Kāfiristān.

VIGNE, G. T.—*Personal Narrative of a visit to Ghazni, Kābul and Afghānistān, 1840.*—The Kāfir custom of exposing their dead appears to bespeak for them a descent from the Guebers of Persia. In the appendix is a vocabulary of 50 words and 30 numerals, including "one thousand," 20 × 20. Many of the words agree with my collection.

WILFORD, CAPTAIN F.—*On Mount Caucasus. Asiatic Researches, Vol. VI, 1801.*—The term Caucasus, Coh-cas, applied to the mountains extending from India to the Euxine sea. The range was inhabited by Chasas. The mountains north-east of Cabul are the real Caucasus of Ptolemy. Cash-gar, or Chitrāl, (as well as Badakhshān), is in the possession of the Chinese. Cash-gar is also Cashtwār, Katwār or Cuttore, which, however, differs from Kitwer or Catowr, which is 15 miles north-west of Chigerserai.

WOLFF, REVD. J. (D.D., LL.D.).—*Narrative of a Mission to Bokhāra, 852.*—The language of the Kāfir Secah-posh seems to be derived from the Sanskrit. A list of 9 words follows, most of which are in my collection.

"Upon the heights of Badakhshān, (the border land between Badakhshān and Kāfiristān), are four free tribes of Israel, those of Naphtali, Dan, Zebulon, Asher."

WOLFF, REVD. J. (D.D., LL.D.)—*Travels and adventures of, 1861.*—"The Kāfir Seeah-posh call themselves "Seema." Wolff cannot help thinking they are the remnants of the tribes of Israel, for the Jews in Bokhāra, * * * * * * * * * (who assert that they belong to the ten tribes), say that these Kāfir Seeah-posh are their brethren, whose ancestors had entirely forgotten their law and fallen into idolatry, but into the ancient idolatry of the Philistines." They call God "Imrah," and worship the figure of a fish called Dagon. They have in their mountains the ten commandments written in stone, and their women observed the law of purification.

WOOD, JOHN.—*Journey to sources of the Oxus, 1872.*—He concludes that the Kāfirs are probably of the same race as the Tājiks, the points in which they differ being the result of physical causes, not of blood.

YULE, COLONEL H., C.B.—*In preface to "Journey to source of Oxus, (Wood), 1872."*—This gives a description of the expulsion of the Yuetchi Thibetans, about 162 B.C., by the Hiongnu to the Valley of Ili; and, about 1 A.D., one of their princes Kueishwang extends his rule over certain countries south of the Hindū Kush—(the Indo-Scythic dominion). About 300 or 400 A.D., the Yuetchis or Yethas revive: a great warrior, King Kitol or Kitaur, conquers five nations north of Peshāwur, including Swāt, and probably including Kāfiristān.

APPENDIX II.

Translation of 2 Sâmuel xii, *verses 1 to 6, in Persian, Pushto, Badakhshî, Khowâr (Chitrâlî), and Bashgalî.*

PERSIAN.

1. *Wa Khudâvand Nathan rā nazd-i-Dāud firistād wa nazd-i-wai āmada aorā guft ki dar shaharē dū mard būdand yakē daulatmand wa dīgarē fakīr.*

2. *Wa daulatmand rā gosfand wa gāo bī nihāyat bisyār būd.*

3. *Wa fakīr rā juz ek māda barraē kochak na būd ki ān rā kharida wa parwarish dāda hamrāh wai wa pisarān ash buzurg mē shud az khūrāk-i wai mē khword wa az kāsa-i-o mē noshīd wa dar aghosh-ash me khwābīd wa birāe ash misl-i dukhtar būd.*

4. *Wa musāfirē nazd-i ān mard-i daulatmand āmad wa aorā haif āmad ki āz gosfandān wa gāwān i khud ba girad tā ba jihat-i musāfirē ki nazd-i wai āmada būd muhayyā sāzad; wa barra-i ān mard fakīr rā girifta barāe ān mard ki nazd-i wai āmada bud muhayyā sākht.*

5. *Angāh Khashm-i Dāud bar ān shakhs afrūkhta shuda ba Nathan guft Khudāvand kasam kasē ki īn kār rā karda ast mustājib-i katal ast.*

6. *Wa chūn ki īn kār rā karda ast wa hech tarahum na namūda barra rā chahār chandān bāed radd kunad.*

PUSHTO.

1. *Nō Khudāwand Nāṣān Dāūd tah wāstāwuh, aw haghah waraghē wartah wuh ye wēl chi pah yawa kkhahr kkkh dwa saṛi wū; lah dagho dwāro nah yo daulatmand aw bul khwār wuh.*

2. *Aw haghah daulatmand bēhadda dērē mēgē aw ghwā laralē.*

3. *Aw haghah khwār hēts shai nah lārah magar yawa warūkī ērṛai chi dah pērodilē aw sātalē wah; aw haghah lah dah aw da dah lah tsāmino sareh lowe shiwe wah; da dah lah nawaṛai ye khurala aw lah kāsī ye tskkhala aw da dah pah ghēg kkkh bah tsamlāstala aw da lūr pa shān ye wah.*

4. *Nō haghah daulatmand saṛe lah yo musāfir rāghē; nō haghah lah khpulo gaḍūro aw lah khpulo ghwāo lah ākhistalo nah zṛa sawe ukaṛ che haghah musāfir che dah lah rāghalē wuh tiyārē ukaṛe; nō da haghah*

khwār saṛi ērṛai ye uniqulah aw haghah saṛi lah chi walah rāghale wuh tiyāra ye kṛalah.

5. *Nō pah haghah saṛi bāndi da Dāūd khapagī dērah garma shwula aw Nāṣān tah ye uwi chi Yahwah hai dē chi daghah sdṛe chi dā kār ye kaṛe de zoi da marg de.*

6. *Aw da haghah ērṛi di tslor gūna war ugarzawi tsaka chi dah dā kār ukaṛ au zṛa sawe ye u nah kaṛ.*

BADAKHSHĪ.

The people of Badakhshān are stated to have adopted their present language during the last few centuries only. Until a few centuries ago it is said the Kāfirs ruled in Badakhshān.

The similarity of the Badakhshī language to Persian will be apparent from the translation of verse 3 of the preceding, kindly sent by Khān Sāhib Abdul Hakīm Khān.

3. *Az hamu luchik ghair az yak khurd barra chīzē na būd ki hamu rā parwarish karda ba amrahi-e khudish o bacha ā ish kālān mē shud az nāne hamu mē khurd ba kasa-ish āb mē khurd ba baghal-e hamu khab mē kard ba hamu dukhtar e khud wāri būd.*

KHOWĀR, translated by Khān Sāhib Abdul Hakīm Khān.

1. *Khudāi Nathan o Daud o nasa weshēstai hassa hattogho nasa giti liu prai i shahra ju mosh astani i wāli quwating birai i wāli chān birai.*

2. *Hassa quwating o kēṛi o chi lyutpongi be-nehāyat bo birani.*

3. *Hassa chān mosh o i tseq istri werkhu o sar ghair khor kya rakh no astai hattogho wāgh diti gani tan ta ha-lē astai hattogho o chi tagho gizhawan sum hal bitī borda oshoi hattogho jibarm-ār jiba oshoi ochi hattogho ghāna pia oshoi hattogho bits to poraoshoi oche togho te jūro chaqa saria oshoi.*

4. *I musāfir hassa quwating o nasa hai; quwating hatte giru musāfir o pachin tan kēṛian ochi lyutpongiān sar kya rakh gāni kushiko no khoshētai; hassa chān mosho werku o gani hassa musāfir ki giru oshoi hattogho te prai.*

5. *Hatte wakht Daud-o qahar hassa mosh-o-te hai, Nathan-o-te reitai, Khudāi o gōl kā ki haia korm kori asur hatte mosho māriko bash.*

6. *Hassa mosh ki haia kōrmo togho ṛardi no pulī ki kori asur hattō werkhu o sar chōr hissa ziād kori haottgho te achi diār.*

BASHGALI, translated by Khān Sāhib Abdul Hakim Khān.

1. *Imrā Nathan-e Daud tã namia: aske asket-tã giji karas*
God Nathan David to sent: he him to speech made.
"*e grom tã du manje azamme, e manji ārā azi, e kānowa*
"one city in two men were, one man rich was, one of no account
azi.
was.

2. *Aske ārā ste turtsõ • share gozhare belyuk azamme.*
That rich(one) to flocks(?) goats cows(?) many were.

3. *Aske kānawāni manje e ishtri waki azi,*
That of-no-account man to one female lamb was
wāre kā na azi, aske, māri preti,
other anything not was, it, money having given,
ingāti dor bisi aske mēsh aske ste ţitra mēsh
having taken nourished (?) him with him of children with
õlu bunazi; aske ste yuwã tã je aske ste karudã pīnazi; aske
big grew; him of food and him of cup did drink; him
ste pazhī pshunazi; aske ste ju bamri azi.
to bosom in did sleep; him to daughter like was.

4. *E vischā aske ārā manje tã õze; aske ārā manje*
One traveller that rich man to came; that rich man
amoste turtsõ sharã dã gozharã dã aske vischā gõ
own of flocks(?) goats of cows of that traveller for
pretstagẽ bidile na kra; aske nāluziwa manje ste waki
to give (?) not made; that poor man from lamb
ingāti amu tã õziste manje pta."
having taken house to having come man (to) gave."

5. *Aske wēl tã Daud-e aske manje patsīr wazhe kra.*
That time at David that man upon wrath made.
Nathan tã wilaya "Imrā dugõ ku inē kudum karessa-bā
Nathan to said "God for! he who this work shall have done
janastas.•
shall die.

6. *Aske gitē kudyum karessaba je shizhik na*
He (who) such work can have done and mercy not
zaress shto parē aske perla."
knew four fold to him shall give."

• *jāristh as* (?) to kill is appropriate, see paragraph 40.

five Kāfir dialects:

En	Kāfir dialect (E. Norris).	Traieguma Kāfir (Sir H. Lumsden).	Kalāsha Kāfir (Leitner).	Thibetan.	Sanscrit.	Turkish.	Greek.
	nīar	gudda	gordokh	būngū	khara	khār	onos
h	...	eu; zu	...	swā	yavaḥ	ārpa	krithe
b	berār	brāh	baya; bay	spun	bhrātā	birāder	phrator
	...	goieta	gāk	bā, bālang	gauḥ	īnak	bous
da	davali	dubli	tshnu	bumo, srasmo	putri, duhitā	kiz	thugater
	soon	tsun	sheon	khyi	kukkuraḥ, svā	kyūpek	kuon
	ajeen	achi	ētsh	mig, spyan	akshi	ain	omma, ophthalmos
fa	taula	fara	bā'bū	pha, yab	tātāḥ	bābā	pater
	pay	ker	kurr	rkangpa, zhabs	pādah (*hand*, karaḥ).	ayāk	pous
	ee	ain; ai	angār	mē	agniḥ	ātish	pur
fles	ana	...	moss	sha	māsa, anna	ēt, lāhm	kreas
h	...	chok	tshui	shra, spu	kesaḥ	tūē	kome
h	gooah	goah	hashsh	sla	asvaḥ	āt	hippos
m	mor	hai	aya	mā	mātā	nīnah	meter, maia
	...	wuh	lōn	tshā	lavaṇam	tūz	hals
s	sus	sus	bāba	achhe	svasā	kizkardāsh	eores, kasis
t	...	tāvrāh	...	skarma	tārā, ṛikshaṃ	sitārah	aster
w	yar	an	ūg	chhu	āpaḥ, uda	āb	hudor
w	gūn	gum	...	tro	godhūma	gandum	puros
wo	mshi	mushai	strija	bhomo	stri	kāri	gune

APPENDIX IV.

The Lord's Prayer in the Bolor (Kāfir), language (Terentief), and remarks on the Bolor Country.

The following is a translation, as given in "Russia and England in Central Asia," (M.A. Terentief), of the Lord's Prayer into the "language of the Bolors or Siāh-pōsh Kāfirs." It does not agree with the Waiguli or Bashgali dialect as recorded in any book which I have seen. * There are no diacritical marks.

Babo vetu osezulvini. Malipatve egobunkvele egamalako. Ubukumkani bako mabuphike. Intando yako mayenzibe. Emkhlya beni, nyengokuba isenziva egulvini. Sipe namglya nye ukutiya kvetu kvemikhla igemikhla. Usikcolele izono zetu, nyengokuba nati siksolela abo basonaio tina. Unga singekisi ekulingveli zusisindise enkokhlakalveni, ngokuba bubobako ubukumkhani namandkhla nobungkvalisa, kude kube igunapakade. Amene.

Bolor has been called the will o' the wisp of geography and the symbol of controversy.

The following is a list, etc., of some of the many works which treat of it.

PAUTHIER.—*Le livre de Marco Polo, 1307 A.D. Paris, 1865.*

SHAW, R. B.—*A Prince (Mirzā Haidar; Tarikh-i-Rashīdi, 1543 A.D.) of Kashgār, on the Geography of Eastern Turkestan. R.G.S., Volume XLVI, of 1876.*—Bolor is mentioned as co-terminous with the Yarkand Province of Raskam and Taghdumbāsh. It included the present district of Kāfiristān. According to Mirzā Haidar the country of Bolor corresponded with Dārdistān.

KLAPROTH.—*Magasin Asiatique, 1825. Tome 1er.*—Bolor is south-east of Yarkiang and east of Badakhshān, and Baltistān is south of it.

VIGNE, G. F.—*Travels in Kashmir, Ladāk, etc., 1842.*

HUMBOLDT.—*Asie Centrale, Vol. II, p. 365.—Système des Montagnes du Bolor.*

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* Since the above was written, a copy of the translation into the so-called Bolor or Siāhpōsh language has been kindly submitted by Dr. Grierson, C.I.E., to Professor E. Kuhn, of Munich, for examination. He has pronounced an opinion, that it seems to be an incorrect copy of the version of the Lord's Prayer in the language of the Ama-‖osa Kaffirs of South Africa (see, for instance, Friedrich Müller's Grundriss der Sprachwissenschaft, I Band, I i Abtheilung (Pt. II), pp. 261-262). According to Müller's transcription(the sign) ‖ represents the so-called "lateral click" of the South African languages.

RAVERTY, CAPTAIN H. G.—*Notes on Kāfiristān, Journal Asiatic Society, Bengal, 1859,* and *Account of Upper Qashqār, etc., Journal Asiatic Society, Bengal, 1864.*

CUNNINGHAM, GENERAL SIR A.—*Ancient Geography of India, 1871.*—Bolor is little Thibet.

LUDWIG, GEORGE VON —.—"*The Pamir and sources of Amu Darya, 1861,*" and "*The Bolors and their Country, 1862,*" *being articles written by M. Veniukoff, based on "Travels through Upper Asia from Kashgār, Yashbalyk, Bolor, Badakhshān, etc., by George Ludwig Von —," published in Journal of Imperial Geographical Society of St. Petersburgh and translated for Journal R.G.S., London, 1866.*

This purports to be an account of a journey made about 1790 A.D., through various countries, including Kāfiristān.

A map is given which locates the town of Bolor 130 miles north of the town of Chitrāl.

ARROWSMITH, J.—*Map of Central Asia, 1834 ? 1840.*—He had permission to examine and embody in his map certain information by George Ludwig Von—, which has since been shown to be misleading. In this map the town of Bolor is shown about 90 miles north of the town of Chitrāl, the Bolor river (rising near it) flowing about 100 miles to the north; and the Bolor range on its east, running for about 120 miles north and south.

RAWLINSON, MAJOR-GENERAL SIR H.—*The Pāmir Region, Central Asia, Pro., R.G.S., Volume X, 1866, and Volume XVII, 1873. On Badakhshān and Wakhān.*—He considers the Memoirs by Veniukoff on the Pāmir Region and Bolor country are not to be trusted for certain reasons.

RAWLINSON, SIR H.—*Quarterly Review, London, 1866.*—Reviews a variety of writers, including George Ludwig Von —. He considers the information given regarding Bolor, Vakhān, Badakhshān "involved in inextricable confusion," etc., etc.

KHANIKOFF, M. DE.—*Letter to R.G.S., London,* in re *the above criticisms, 10th April, 1866. Pro. R.G.S., 1866.*—He upholds Veniukoff and George Ludwig Von —, a map by whom is produced, dated 1806. Lord Strangford (Pro., R.G.S., 1866, p. 317) thinks Khanikoff's vindication untenable.

VENIUKOFF, COLONEL.—*Additional remarks, 1867, on the Bolor Highlands, translated from publications of Imperial Geographical Society St. Petersburgh, by T. Michell, Esq., R.G.S., Volume XIII 1869.*—This has

a map which locates the town of Bolor 200 versts north of the town of Chitrāl and 100 versts east-north-east of the town of Badakhshān.

STRANGFORD VISCOUNT.—*Pro., R.G.S., London, Volume XIII of 1868.* —Severely criticises the papers above referred to by Veniukoff.

YULE, COLONEL H., C.B.—*The Book of Ser Marco Polo (translated), London, 1871.*—Marco Polo locates the country of Bolor E. N. E. of the Pamer, peopled by savage idolaters who "are in truth an evil race"; but, in a map of Marco Polo's itineraries at page 168 of Volume I, the town of Bolor is shown at least two degrees North of Kafiristan and two degrees West of Pamer. Bolor possibly included Balti and the mountains adjoining Pamer.

YULE, COLONEL H., C.B.—*R.G.S., London, 1872, Volume XLII.*—Reviews various works, devoting 7 pages to the proper locality of Bolor.

SHAW, R. B. (F.R.G.S.)—*Central Asia in 1872. Pro., R.G.S., 1872.* —The City of Bolor may now be allowed to "fade into a mist of confusion."

RAWLINSON, SIR H.—*Monograph on the Oxus. Journal R.G.S., Volume XLII, 1872.*—Part of this is written to show that there has been a series of misconceptions regarding the locality of Bolor, a name in use from 10th to 17th century, but obsolete ever since. It is the pivot for much spurious geography in Central Asia.

MICHELL, R.—*Russian Expedition to Alai and Pamirs. R.G.S., Volume XLVII, 1877.*

PEARSE, MAJOR H.—*Memoirs of Alexander Gardner, 1898.*

BIDDULPH, COLONEL.—*Tribes of the Hindoo Koosh: 1880.*—Bolor had its centre in Skardo, which is commonly called Palor, or Balors or Baloruts.

HOLDICH, COLONEL SIR T. (R.E.)—*Proceedings Pāmir Boundary Commission of 1896, Calcutta, 1897.*—The name of the great meridional watershed dividing the Oxus basin from the plains of Kashgār has varied through different periods of history. Its classical name was Taurus and its medieval name Bolor Tagh; in more recent years the Nezatash or Pāmir or Sindi Range; and latterly Sarikōl. It now forms China's west boundary. The Pāmirs formed part of the medieval kingdom of Bolor, which again was part of the Yuchi Empire of Tokharistan. The limits of Bolor are clearly given in the Tarikh-i-Rashīdi by Mirzā Haidar, cousin of the Emperor Bābar. The country of Bolor then (1525 A.D.) was bounded east by Kashgār and Yarkand, north by Badakhshān, west by Kābul, and south by Kashmir. It was inhabited by a class of

idolatrous people whose description agrees with that of the Kāfirs of the present day. It evidently then included Kāfiristān.

ALBERUNI'S *India, (written about A.D. 1000).—Sachau's Translation. Vol. I, p. 207.*—Leaving the ravine, by which you enter Kashmir, and entering the plateau, then you have for a marchī of two more days on your left the mountains of Bolor and Shamîlân, Turkish tribes who are called *Bhattavaryan*. Their king has the title Bhatta Shah. Their towns are Gilgit, Aswira, and Shiltâs, and their language is the Turkish.

BARON CURZON OF KEDLESTON.—*The Pāmirs and the Source of the Oxus, 1898.*—Very many authorities are quoted, and the opinion arrived at that Bolor included Kāfiristān, Upper Chitrāl, Yâsin, Gilgit and Hunza Nagar.

APPENDIX V.

The following prayers, etc., in the Kāmik (Kamdesh ?) dialect have been procured by C. Rose, Esq., Superintendent, Postal Service, Chitrāl :—

1. *Āe Imrā, nirmalla ! tu tā salām ! Tu paidā*
Oh God, creator ! Thee to salām ! Thou created
kaṛs ; mizboh ; le wargas.
hast made me ; thou art seated above ; good do to me.

2. *Mekessi kaṛmāeo ne shaylish*
Clouds, wife of a prophet, wherever you will sit
kaṛmāeo O ho ho, kaṛmāeo, bhīm
wife of a prophet, oh ho ho ! wife of a prophet, the earth
ne naylish. Mirro (Imro ?) agol utē.
will flourish (be green). Oh God rain give.

3. *Tu sun māleh. Oyo māṛe rānjā.*
Of thee of gold (is) crown. Than all greater thou art.
Imro ! sun māleh. Tu sun māleh.
Oh God ! of gold (thy) crown. Of thee of gold (is) crown.
Mirro (Imro ?) sōnē trān.
Oh God ! of gold (is) thy throne (?).

4. PRAYER FOR ONESELF—

Imrā emo darboh. Imroh kuṛān darboh.
Oh God ! to us do good. Oh God ! to our children do good.
Emo ishtri darboh. Emo balogh ara
To our wives do good. To us much wealth
wargas. Emo atra pisāo. Ema le
do (give) for us. Of us enemy destroy. To us good
wargas. Emo kati le gas. Emau gā dī
do. Of us harvest good bring. Of us herds too
le gas ; dasho dī le gas.
good make ; goats also good make

5. PRAYER BEFORE SETTING OUT TO KILL A MAN—

Bālam *Gish* *tu-e* *panishr* *bo !* *Sotron*
War God ! thou before (us) be ! Of twice our number
probon ! *Gish* **tu** *shai*
the strength give ! Oh War-god ! of thee head (in name of)
wam (*winam* ?)
I strike.

6. IMPRECATION—

Mirro (*Imro* ?) ! *inē* *pisāo.*
Oh God ! him kill.

7. PRAYER BEFORE SETTING OUT TO KILL A MAN—

Imro ! *askē* *eman* *b'dusht o* *jo ema* *jasht*
Oh God ! him of us in hand (?) to kill
machhkē.
deliver up. (?)

8. PRAYER AFTER FAILING TO KILL A MAN—

Imra ! *ōts* *nari* *manji-zam* (*azzam*). *Ista* *kor*
Oh God ! I feeble man am. Of me nature (?)
nātayan. *Imra !* *tu* *aske* *pisāo.*
feeble is. Oh God ! thou him kill.

9. GRACE AFTER KILLING A MAN—

Tu *koron* *kutt.*
Thou blessing (?) madest (*i.e.*, by thy grace we killed him).

10. HYMN OF REJOICING TO GISH AFTER KILLING AN ENEMY—

Sonē *chen* *utro* *pitrash.* *Gish !* *Tu*
Of gold eyed mother (thou) the son. Oh Gish ! Thee
sho *wao* *ushro* *alao* *shai*
news again (?) give (we recall) of pumpkin † the head
pachen *mashi* *lash.*
(like) a ball (?) a man thou strikest.

* When delivering a stroke.

† We recall thou usedst to cut off the heads of pumpkins (certain enemies) as easily as a man strikes a ball.

The following is the only Kâfir story which Mr. Rose was able to procure :—

Story of the Moon.

One day the sun and moon were bathing in a tank, when a man, carrying a bedstead, and his dog, passed by, returning from his field. They asked him which of them, (the sun or moon), was the more beautiful. He replied that both were equally beautiful ; but again and again they asked him, and finally he said that the sun was a little more beautiful than the moon. On hearing this, the moon became angry, and took the man, with his bedstead and dog, away to the sky, where they still live in the moon

Government of India Central Printing Office.—No. 9 H. D.—19-4-1932.—738.—C. M. Watter, etc